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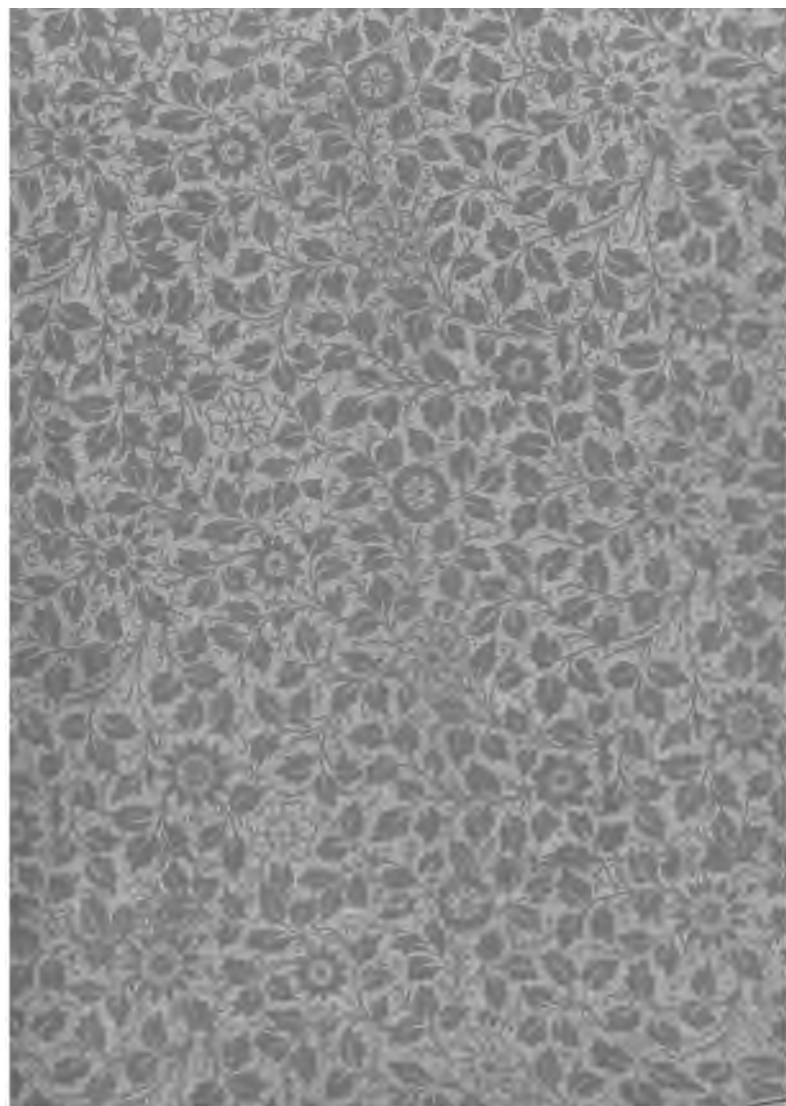
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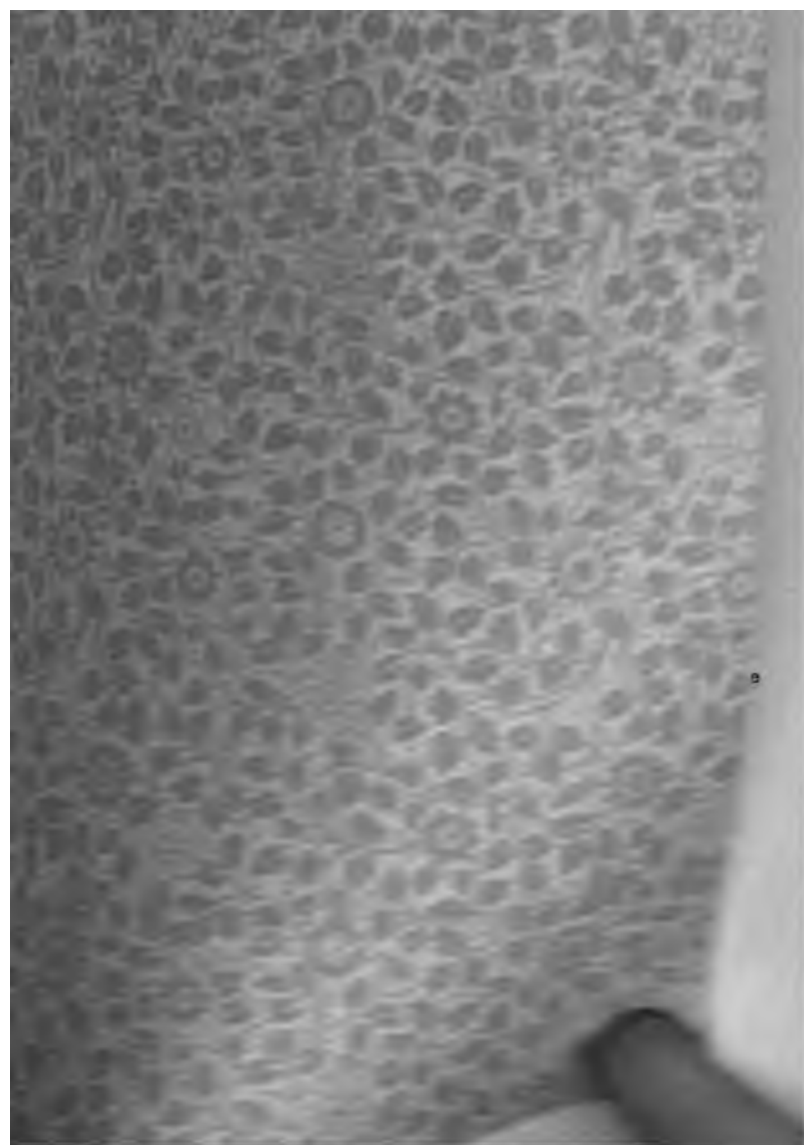
THE NATURAL HISTORY OF THE
HAMETIC RACE.

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REV. JOSEPH E. HAYNE, D. D.

















# THE BLACK MAN;

OR,

THE NATURAL HISTORY OF THE  
HAMETIC RACE.

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BY

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## PREFACE.

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Were it in my power I, with Socrates' wisdom, would this little work introduce; and if I desired to add penetrating force to it, the eloquence of Cicero might be seized and brought to my aid; and that I might have smoothness from start to finish, the harmony of sweet Virgil would be made my companion; and were it my intention to excite laughter, it would be necessary for me to summon to my assistance the wit and pleasantries of Horace. Book-making is quite a delightful task. The eloquence contained therein is often of two kinds—Cæsar's eloquence controlled men by the excitement of their fears, while the oratory of Cicero captivated their affections and swayed their passions. A marketable and readable book captures one's affections and sways his passions. Books are said to be "the treasured wealth of the world, the fit inheritance of nations. The oldest and best stand rightfully on the shelves of every cottage. Their authors are a natural aristocracy in every society, and exert an influence on mankind more than kings or emperors."

The writings of Montaigne, Cervantes and Goldsmith have reached us in book form, and they make an excellent class of literature. It is my aim in making the

little volume to supply a long-felt want among the Hametic branch of the human family.

It must be remembered, however, that there is a chapter in the history of the race, at least in this country, which carries us through the dark period of human slavery that can never be read without much pain and many anxieties. This fact is to be regretted, and yet the rise and marked progress and wonderful development of the race cannot be properly spoken of unless something is said about former slaves and their old masters.

Turn where you will or may and history does not furnish a parallel to the case in hand. The destruction of the corner-stone of slavery in 1863 was the beginning of the marvelous temporal prosperity of this nation, that is, the American people.

While slavery existed in the several States, the nation, like a partly starved giant, under an appalling cloud, manifested signs of paralysis, which left it in the awful throes of death, as it were. And smarting under the oft-repeated stings of a deep remorse of a relentless conscience, it eked out an existence which reflected no glory, but unmeasured disgrace upon the deflected ethics of its government, until the emancipation of the slaves was consummated.

It may seem a little strange, but it is true, the natural wealth of this country was never fully investigated *and so extensively developed* until that "*sum of all villainy,*" human slavery, was abolished. This being

accomplished, the far-off West, with its hills of gold and valleys of silver, fields of corn and plains of wheat, was connected with the trading North and manufacturing East and the promising South by bands of steel and harnessed horses of fire, whose sharp and shrill notes give unmistakable signs of civilization and progress.

When I think how firmly our fathers stood like walls of brass against the brutal treatment visited upon them by *inhumane masters*, and how like a rock their descendants are standing stirless amid the vicissitudes of American caste prejudices, the fires of buoyant hope rekindle while the race prepares for a magnificent and prosperous age, when a man will be acknowledged, not because he is *black* or *white*, but because he is a man.

I am about to enter upon a grave question, one that has been agitating the civilized world ever since Hametic slavery began. It has driven great orators upon the rostrum, forced splendid authors to the fields of ethnic and archæological sciences, profound anatomists to subtle investigations of the animal world, ingenious naturalists to the study of the inhabitants of the cosmos, far-seeing geographers to the story of earth and man, and able theologians to a critical examination of the sacred Scriptures.

On its account nations have furiously and impetuously plunged themselves into each other's blood and carried on a dreadful carnage for years. It has given impetus to American legislation for several generations.

and its goal is yet in the dark but prolific womb of the near future, so far as the Hametic and the American people are concerned. Upon the Hametic race in this country depends largely the final and successful settlement of this, one of the gravest questions before the civilized world. Before entering fully upon the discussion of the subject under consideration, it is advisable that I define the word Negro, since it is *that* on which *this* book turns.





## DEFINITION OF THE TERM NEGRO.

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The Spanish and Portuguese languages, from which the word Negro is derived, means black, and for that reason all dark or black men are called Negroes; but later on naturalists, and, indeed, authors in general, applied the term to certain tribes of the descendants of Ham in Africa and elsewhere—this was done, however, without any scientific cause, as all fair-minded scholars must admit. The term is as applicable to black Jews, Arabs, Hindoos, Turks, and dark or black races that are said to be the descendants of Shem and Japheth. The French and Latin for Negro, are *Negre*, *Noir*, and *Niger*, which signify black, or very black. These terms can be applied to the dark or black descendants of Ham, Shem or Japheth, without any reference to features or physiognomy, as every linguist will attest.

It was Volney who first ascertained "that Ethiopians belong to the Negro race, and his opinion has been supported by Bruce and Heeren; but Brown, who traveled at Darfur, refuted the opinion of Volney, and remarked that the Egyptian mummies presented all the characteristics of the white race, as it has been proved also by Blumenbach."



The term Ethiopian is derived from the Hebrew tongue, and it signifies *Swarthy*, dark-colored; and though it is generally applied to a native or inhabitant of Ethiopia, in Africa, yet it should be remembered that the term sometimes is used in connection with the Ethiopians in Asia. This fact is known to all historians and archæologists. And the word simply means dark-colored or *Swarthy*, and nothing else.

As the Hebrew tongue is the admitted common parent of all other languages, it is easy for any one who is a linguist to trace the term Negro in them to the original stock.

The term Negro or Black does not force any black man into any particular race as a member thereof, since there are black *Jews* in Loango; black *Arabs*, who are descendants of Shem; black *Hindoos*, who sprang from Japheth; and black *Hamites*, who descended from Ham; and therefore black cannot be regarded *logically* and *scientifically* as the dividing line between the races.

And again, since the term Negro does not refer to features and physiognomy, but only to complexion, it (the term Negro) cannot be used properly to establish racial lines on features and physiognomy, except such a truth could be deduced from *that* word; and this no wise and far-seeing linguist will attempt, without damage to his reputation as such. The term is incapable of bearing such a construction.

*Pride, arrogance, ignorance and prejudice* on the part of *many authors, linguists, naturalists and archæologists,*

have given the present *twisted, distorted and incorrect* meaning to this term; and there is no better time than now to correct this terrible evil that has come down to us through centuries, *deceiving* so many people, even scholars of some magnitude. Those who have from foolish pride painted the Negro very ugly because of the blackness of his complexion, have committed quite a blunder, as they will shortly learn from this book.

Winterbottom says of the tribes of Timmanu and Loosoo Negroes, in the mountainous districts of Sierra Leone: "The sloping contracted forehead, small eyes, depressed nose, thick lips, and projecting jaws with which the African is usually caricatured are by no means constant traits; on the contrary, every gradation of countenance may be met with, from the disgusting picture too commonly drawn of them, to the finest set of European features. Tuckey says the same of the Jalaffs or Oualaffs; Meridith of the Fantees; Adams and Bowdich of the Ashantees; the Dahomeys, and the Negroes of the banks of the river Chambia; they have good features, neither broad nor flat noses, nor thick lips. The Mandingoes on the banks of the river Gambia, Joliba, the higher Senegal and Niger, as also the Foulahs or Fallahs, and Fallatahs in the interior of Africa, in Bondu, Timbuctoo, Housan, Sudan, Bornoo and Kaschua, vary but little, according to Mungo Park, Denham and Clapperton, excepting in color, from the Europeans. Their skin is not so black as that of the Negroes on the coast.

of Guinea, and their black hair is not so woolly, but long, soft and silky. They have neither broad nor flat noses, thick lips nor prominent cheek-bones; sloping contracted foreheads, nor a skull compressed from both sides, which most naturalists consider as the universal characteristics of a Negro.

“Most of them have well-formed skulls, long faces, handsome, even Roman or Aquiline noses, thin lips and agreeable features. The negresses of these nations are as finely formed as the men, and are, with the exception of their color, as handsome as European women.”

Arrogance can never become the standard by which racial lines are to be established; this, however, as a fact, is only known to learned men. Ignorance is blind and insensible to all the light surrounding it, and can hardly be responsible for what it says or does. Prejudice is an inhuman master, who often forces his slaves to commit all kinds of depredations without the hope of future reward, except that *that* reward be the remorse of conscience in both this and the life to come. This is the age in which the descendants of Ham must recommence their glorious record in the republic of science, arts and literature—a century later and the tide of fortune upon which to move will be forever gone; and the golden rays of a magnificent opportunity will cease to fall upon the checkered scenes of an eventful life.

*Since I have established the fact in the above proposition that the term Negro or Black cannot form the*



dividing line between the races, I must now turn my attention to a solution of the situation that such a position has forced upon me.

*Swarthy* or *black* people who inhabit the greater part of Africa, or their descendants elsewhere, are, according to Webster, known as the Negro race. This position, however, is *admitted*, but not on *scientific* principles, *nor* on the grounds of *logical reasoning*. The only *real* ground of acceptance, so far as this grave question is concerned, lies in the *mere convenience of the term*, as all good scholars are bound to admit. To go one step beyond this truth is to land in a bed of chaff, and to attempt a position that can never be sustained.

With *this explanation* I am ready to extend the remarks on the subject in hand.

It is charged that "the features, characteristics, figure and color of the Negro species are perpetuated in every climate," and that "it does not undergo a peculiar change as long as it is not mixed with any other races."



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# THE BLACK MAN;

OR,

## THE NATURAL HISTORY OF THE HAMETIC RACE.

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### CHAPTER I.

#### AMALGAMATION.

This chapter introduces us to a very delicate question, which I shall handle with care in reference to those who are concerned; for by no means are they responsible for what has taken place—that in which they had no choice at all.

When speaking of the morals of some of our unfortunate brothers in white, this might be said to their shame and disgrace: they have certainly prostituted a large percentage of the Hametic race in this country and elsewhere, judging from the number of *mulattoes* in this and other countries. Again, our brother in white either does not believe what he preaches in reference to Hametic inferiority, or his love for the “*ape genus*” in the person of Hametic women was so strong that his moral character weakened before them. These are facts that cannot be ruled out of the question under any consideration; and how few of my people are dis-

posed to handle this matter to advantage! Read the following from the pen of Rev. C. K. Marshall:

ON MARRIAGE.

Respecting this subject, which surely demands grave consideration by the economist and the Christian, he says some very sensible things, but cannot "pare down to possibilities." Hear him: "Were the facts known [on the loose holding of the marriage tie], I believe there would run a thrill of horror—yes, and of sympathy—through the whole North, resulting in a great movement to raise them to a higher plane of life." And in the indorsing letter appended—kindred in style and diction with the speech, and signed by the colored Brother Williams—*somebody* says "*the half* has not been told." To me, such thrilling shocks would palsy all endeavor to raise and improve the Negro, the Indian, or the Chinaman. And with the shocking accounts we receive of the thousands of divorces among "high white folks," in the very land the Doctor is trying to horrify, I greatly doubt if they will thrill worth a cent. But if "*the half*" remains untold, and cannot be told for sheer infamously, then farewell to the "Brother in Black!" The other letter, signed by several colored men, bears the same ear-marks, but the writer thinks that none "except politicians, who may want to flatter the Negroes for their votes," will deny the general indictment of unequalled depravity.

For myself, I may say I am no politician, and I do not want any person's vote; but I do not want fair-minded and benevolent people abroad to conclude that the Negro is the basest wretch that lives, and so be discouraged from helping him altogether.

On the subject of marriage, the address contains too much that demands notice for our time or space. But a stranger will doubtless believe, from the statements, that every plantation was a harem where white masters reveled in life-long debauchery. My information does not agree with that hideous state of moral degradation. And further, it has for half a century been observed that the white men that were guilty were in nine cases out of twelve

foreigners—men not natives of the soil. “Whence these numerous mulattoes?” he asks. Has he forgotten that near a million of Freedom’s soldiers camped among the plantations for several years? Besides, if the Negroes are wanting in chastity, what of their white seducers and the fathers of their mulatto offspring? Is the degradation and downletting of race, dignity, and self-respect with the black or the white? The Rev. Doctor Porter, of South Carolina, says: “If the world knew, as we parish priests know, of the immorality of men, of the accepted and recognized habits of youths and young men of the white race, they would not doubt that the Negro, as a race, is all that you have described him.” I respectfully suggest that the logic that condemns the race of Negroes because the white men in the parishes of South Carolina are bad needs a bicycle to travel on. But it is a curious sight to see Dr. Tucker denouncing the extreme depravity of the black race, and the Rev. Dr. Porter handing him a Roland for his Oliver, in showing up the unequalled debauchment of the whites.

#### THE MARRIAGE LICENSES.

The Doctor tells us that in “one county in Mississippi there were during twelve months three hundred marriage licenses taken out in the county clerk’s office for white people. According to the proportion of population, there should have been in the same time twelve hundred or more for Negroes. There can be no legal marriage of any sort in Mississippi without a license. There were actually taken out by colored people *just three!*”

Is not the gentleman mistaken a little? Did not the Legislature soon after the war pass an act providing that all persons living together as man and wife should be, and thereby were, *ipso facto*, married? In law, parties have inherited as legal heirs under that provision, as if regularly married. If I am wrong, where were the grand juries? where the conservators of law and order?

But the picture grows blacker. He tells us on the same page (20): “If out of every five hundred Negro families one excepts a few dozens who are legally married, this statement will hold true for millions of the colored people; and these things that I tell you



to-night are but hints. I dare not, I cannot, tell the full truth before a mixed audience." But I find that he is wholly wrong.

In 1868 the same provision respecting the marriage status was made a part of the Constitution of the State. And besides, the common law recognizes the validity of marriage, and the legitimacy of children born, when no license has been issued. Many Negroes were, in some counties, imposed upon by clerks of the courts issuing these certificates by illegal charges, and declined taking them out, as I suppose; hence, possibly, the facts.

Very recently I have consulted with several of our largest and best informed planters, who tell me that the great majority of the Negroes are regularly married, although they often hold the relation too lightly. If, however, the horrible condition of things prevails to the extent stated, how does it come to pass that one who has interpenetrated the whole State annually for near forty years, as the Rt. Rev. Bishop Green has done, has never sounded the alarm and brought to light this festering iniquity?

#### NEW LIGHT DAWNS.

Since writing the above, I learn from a reliable source that Hinds is the county referred to, where only three licenses for colored *vs.* three hundred for whites, were taken out; and that upon examination of the "Records of Licenses" it appears that for the First District alone, from January, 1879, to January, 1883, six hundred and eighty-four licenses were issued—of these, one hundred and sixty-nine were for whites, and five hundred and fifteen for colored (?); and from January, 1871, to January, 1883, not one year on the record shows a smaller number of licenses for colored than for whites.

"The cloud-capped tower dissolves,  
Nor leaves a wreck behind!"

Just now I have read the indorsement of the Rt. Rev. Bishop Penick, D. D. (pages 57-62), of the Diocese of the West Coast of *Africa*—a white man, and possessed of a high order of mind; but *I should rather call it a criticism and correction than an indorse-*

ment. He well-nigh tumbles the whole fabric, reared by the speech, into the ditch. He takes the part of the native Africans, as he knew them, against its statements. In fact, he shows such a degree of real modesty and womanly deportment among them as to shame our colored people; and, judged by the speech, it would demoralize the natives to send our colored people over there.

In his remarks (page 42), among the indorsers, the Rt. Rev. Bishop Stephens, D. D., says very truly, and it is sadly true, and probably always will be on this continent, that the want of social position is the reason chastity is undervalued by the Negroes. Then he speaks of the Americans at large, and says: "Look around you, my dear sir, and I think that you will find that the pressure of social standing is the control which keeps nine-tenths of non-Christian people in the path of morality, and I am afraid a large proportion of professors also."

I confess that my estimate of the virtue of our noble American women is not a little shocked at this low value of chastity, as a principle.

"Brutes all!" That is the outcome of such pictures on the minds of people abroad, respecting the Negro; and yet the learned Orator speaks so knowingly that I am shocked myself, and I wonder that I have not learned these *facts* before. Still he speaks of unutterable criminality. I have for six weeks interrogated old planters—men gray with years—if such be their opinion, and am answered in the negative every time, save one.

Forty years ago, a Negro was very *nearly* detected in some brutal offence, I am told. But I have known a white priest, and also a white clergyman, hurled out of the communities they had disgraced, in a much less number of years, for nameless crimes. But I must admit there is a great margin for improvement among both races, in morals.

This I feel all the more when I read the remarkable indorsement of Dr. Tucker by the Rev. Dr. A. Toomer Porter, of Charleston, S. C., one paragraph of which I have before noticed. Hear him: "It has taken over a thousand years to produce the man of our own race to-day; and, God knows, there is hypocrisy, deceit,

lying, stealing, and impurity, and a form of godliness without the power thereof, among our own race—enough to call down the wrath of Heaven. What wonder that a people whose ancestors, one hundred and fifty years ago were naked savages in Africa, should not have had those traits which they brought with them eradicated under the tutelage of slavery among us? If the world knew, as we parish priests know, of the *immorality of men, of the accepted and recognized habits of youths and young men of the white race*, they would not doubt that the Negro, as a race, is all that you have described him." So here's your white man—whose groveling animalism has been refined by moral chemistry for "over a thousand years" of experiments, manipulations, and improved methods of development; by ages of evolution, and the survival of the fittest—scarcely a whit better in morals than the mud-sills of Gaboon. The reverend gentleman does not actually out-Herod Herod, but, like a pair of twins whose mother cannot tell them apart, he joins hands with Dr. Tucker in matching the white man's criminality, hypocrisy, and sensualism against the same traits and vices in the African race of only one hundred and fifty years' sojourn in the regions of civilization, and leaves one in serious doubt which of the two has best succeeded in stamping the stigma of infamy most deeply upon their respective subjects. But let us be charitable.

What pains me, however—while I know the Africans are sinners, and descended from savages as we are—is, that they should be held up to national inspection in lights and shades calculated to mortify, grieve, discourage and alienate them more and more.

#### MORALS ABROAD.

The Rt. Rev. Bishop Coxe, D. D., of the Diocese of Western New York, had occasion to call the attention of his flocks to the alarming prevalence of the crime of prenatal child-murder. These are his words: "I have heretofore warned my flock against the blood-guiltiness of infanticide. If any doubt existed heretofore as *to the propriety of my warnings on the subject, they must now*



disappear before the fact that the world itself is beginning to be terrified by the practical results of the sacrifices to Moloch which defile our land. There are scientific and statistical documents before the people which fully sustain my remonstrances." Now, our Orator three or four times notified his audience that the crimes among the negroes were unutterable in ears polite. Bishop Coxe had reference, I presume, to the same class of offences, and he thundered his solemn warnings in words that "made both ears to tingle," and alas! proved, in the same breath, that their African sisters were not sinners above all the women of the nineteenth century. In France, Madame de Staël characterized such a condition of married life as the "sacrament of adultery;" in America, it may be different. And yet the Bishop's flocks are frostily unemotional, and laugh at "the process of conviction and conversion" of the colored Christian brother.

ON STEALING.

My complaint here is that these evils are fearfully exaggerated. Take this case: On page 17 he tells us that after emancipation "liberty meant license to most of them. What we call laziness and vagabondage they called freedom. Live-stock disappeared through the whole South like magic—killed by the negroes for subsistence. *A single year of freedom caused as much or more loss to the South, in this item, as all the gigantic loss and destruction of the four years' war.*" It must be borne in mind that at the close of the war there was hardly live-stock enough left to start the stock business again. Yet a start was made, and now look at the late census reports and see what success has crowned the little effort made in that direction. That distinguished Christian statesman, Senator Brown, of Georgia, recently gave it as his opinion, on the floor of the United States Senate Chamber, that the total loss to the South by the war was equal to the sum of five billion dollars. That was a big steal for the hungry Negro! or a nebulous speculation of the excited imagination of his white biographer! But so go the metaphysics, philosophy, and theology of this wonderful speech. Five billions, i. e., five thousand million



dollars worth of live-stock—bullocks and sheep, pigs and chickens. Was a grasshopper left? And all in one year!

“Then bullocks, sheep, and bristly porkers bled.”—*Odyssey*.

While we are on the subject of stealing, I will look a little farther into the matter, because the Orator devotes a section to it.

My first observation is that he could not have painted a more perfect likeness of them, had white folks sat for the artist. He says the “Negro parents *taught* their children how to pilfer, so as not to be suspected, \* \* and the parents profited by the child’s dexterity.” “This was always, in all countries, one of the natural results of slavery.” Three black crows! Every family, we are told (no exceptions here), *taught stealing* as an art!

After all, however, “they would *rarely steal money*, even when they had the opportunity.” This shows they had an awakened conscience and some honesty, and knew that theft was a crime. “In Africa they had led a predatory life, and the habit and instinct of it continued.”

It is a great mistake he makes in telling us the two hundred million Africans are so stupid, and ignorant, and unlettered, and predatory. They have cities, towns, governments and laws, trade and manufactures—jewelers, and workers in gold, ivory, iron, silver, and weavers of cloths, builders of houses and boats—and they speak and write the Arabic and other tongues, and do business in arithmetic as expertly as English traders. It is not possible for so much business to be done, governments and rights maintained, war and police conducted, where theft is as prevalent as human fingers are numerous, and no sense of wrong-doing be felt.

Right here I must remind the reader that the great majority of the Africans who were brought to America and sold as slaves were far from being the highest and best type of the natives. The war-like, stronger, and more intelligent tribes were not enslaved, save occasionally as prisoners of war, or for wrong-doing as a legal penalty.

*Why doesn’t the Doctor cut it short, and say they brought the stinct from the Garden of Eden, and wove it into a habit as other*

racess have done? For while I admit the probability that parents occasionally encouraged their children in stealing on the plantations, I know that people who are neither slaves nor Africans are regularly taught how to steal, in schools organized for that purpose in London, Paris, Berlin, Rome, and in American cities.

RESPECTABLE STEALING.

Stealing is a crime as common as lying. More than half of all our miseries arise from stealing, in one form or another; not the bagatelle of "robbing a hen-roost" by the hungry darkey, but stealing by cultivated Caucasians—men who wrap themselves in the robes of a mock dignity and defiantly claim to be regarded as gentlemen; men graduated from the great seats of learning, and belonging to high vocations and professions; often in political positions where, under cover of office, law, or both, they assume, like the chicken-thief, that wealth is not equally distributed, and they have a right to equalize it. Look at the bank robberies by their presidents, cashiers, and directors. Think of the shameful story of the Freedman's Bank, the great defaulters of public trusts, the robbery of State treasuries, and estates of widows, orphans, and confiding and unsuspecting people who intrust the collection of funds to agents and attorneys. All the stealing in three hundred—may I not say five hundred?—years, by six million colored people and Negroes, at the late and present rates of pilfering, would not probably equal the sums stolen by the white Americans in the past ten, or—if we must say it—twenty years! Think of the stealing and lying (bed-fellows) in the line of the adulterations of nearly all the necessities, comforts, and luxuries of life. Fifty tons of kaolin\* are dug from mines in Pennsylvania daily to help merchants and manufacturers to lie and steal.

Lying and larceny are correlated forces out of which, as a logical sequence, hypocrisy is evolved. Hence the lie takes the disease of the theft, and they become twin evils. How do the two races stand on such a platform? The white man lies in flour and meal,

\*Kaolin is a white clay used for making porcelain; it is in powder, as white and fine as flour.

in meat, in milk, in butter, in molasses, in sugar, in coffee, in tea, in lard, in yeast, in syrup, in soap, in oil, in candles, in preserves, in sauces, in pepper, in spices, in vinegar, in quinine, in calomel, in blue-mass, in dover's powders, in quack nostrums, in tobacco, in cigarettes, in cigars, in perique, in snuff, in shoddy, in silks, in every article of wear or use—but the inventory is too tedious for enumeration. Even the pulpit, according to Lord Brougham, is not innocent, for he tells us that curates and clergymen constantly palm off the sermons of others, and those of the very masters of preaching, as their own; and the trade is carried on across the Atlantic. If the white man has any just reason for pelting the Negro's glass house, I shall await the proof.

#### ARISTOCRATIC STEALING.

Listen! Here's my morning paper. Hear what it relates of aristocratic stealing: "It is estimated that no fewer than four thousand men are annually caught stealing from Paris counters, and the number of titled ladies seized with kleptomania while examining the fashions is almost incredible." What will the Doctor say to that? Only females are noticed. And every one knows that to one female, in the same plane of society, there are fifty males that steal. Now, those aristocratic "shop-lifters" were not ignorant, nomadic, and predatory Senegambians. The "titled ladies" were not the court pets of the King of Ashantee, or of the throne of the great Chief of Dahomey. Nor were they the sisters, wives and daughters of the privileged classes of African aristocrats. They were white people, Christians; had been baptized, wore crosses and consecrated charms; worshipped in churches of unequalled splendor; listened to the thrilling strains of grand organs (not cheap melodeons); and after six days of elegant larcenies—like some poor half-witted Negro of whom the reverend gentleman tells us, who prayed at a prayer-meeting and stole chickens in the same hour, with equal conscience—these fair *Parisian ladies*, titled and plain, will be found in the confessional,



asking the holy father that listens to wash out the stains of larceny and prepare them for another week's raid—and yet our gay-hearted, thoughtless black population are held up to Northern eyes as thieves that can bankrupt the realms of animated nature in twelve months by a raid upon the flocks and herds, as

“The Assyrian came down like a wolf on the fold,”

and teach Mercury himself—the very god of thieves—the art of purloining. All this, too, while white thieves, guilty of gigantic thefts, go unwhipped of justice!

“Since trifle-stealing is a vulgar thing,  
Steal largely, or indulge no tampering;  
For minor thefts reveal a dirty spot,  
But splendid larcenies wash out the blot.”

Yet doubtless much of the Negro's moral obliquity was due to the conditions and exactions of slavery, as the author very forcibly states it. He did not steal, however, as the white man does. His stealing is unmingled rascality. The Negro when caught with a slaughtered pig, and charged with stealing, replied, with an open face and an unfaltering tongue, “No, master, I have not stolen your pig. You and I raised this pig together.” Master's corn fattened the pig—the pig must fatten master's Negro. Taking things thus fastened a bad habit on great numbers, and it clings to many freedmen with the usual accompaniments of lying and hypocrisy, and will, until “choral song,” ringing down from the groined arches of costly churches—the Doctor's new “Balm of Gilead”—shall renovate the moral leper, and recreate his unregenerate nature. However, in justice to the Negro, I cannot omit to say that in white servitude in factories, mines, fields—in a thousand places where the poor toil for the mere privilege of preventing the grave-digger from collecting his fee for burying them before their time—the same dark moral deformity is often shamefully apparent.

The Rev. Dr. Pullman, of New York, says: “We have a code of business morals which justifies the business man in ruining his neighbor in order to get a good profit. \* \* \* \* The heroic

virtues have died out, and were it not for a few self-sacrificing Christian men and women, the world would rot under the tendencies of the age." These terrible words refer to a higher grade of offenders.

And the Right Rev. Bishop Thompson, D. D., recently ordained as Assistant Bishop of the Diocese of Mississippi, speaking in a sermon a few weeks ago, says: "We know what is in the constitution of man, and we know that a people may surround itself with *lies and falsehoods and wrongs*, until the feeling of that nation, its national conscience, is blinded and blunted and destroyed." This was an admonition to the Nation; the poor Negro had scarcely been reckoned an auditor—at any rate, not *indorsed* as a Pariah.

This is a good time and place to submit for your investigation and consideration the amalgamation of the races. I am sure that the time spent in looking into this interesting fact will more than compensate the reader for the labor bestowed thereon. Again, it affords the reader and investigator much information touching the science of ethnology, so greatly needed among the Hametic branch of the human family.

The *first* to be considered is that people commonly styled *mulattoes*. The term *mulatto*, *mulattus*, is derived from the word *mulus*; it applies to that branch of the human stock arising from the amalgamation between a genuine Hamite and a pure-blooded Japhite or Shemite. The product is sometimes called *petits-blancs*, or mock-whites. In forming the division of the several mixtures of the races of the human species, *four classes* are obtained. The *first* is that of simple mixtures, or amalga-

mations. The union between a white European and a black Hamite produces the *genuine mulatto*, who appropriates to himself the color, conformation, habits, natural and moral characteristics from both of the species, equally, from which he sprang. If mulattoes, from any cause, never intermarry with any but those having their own color, their descendants would be like themselves, as described above, hence a new race would be the result; and the offspring of that stock or race are styled *casques*, a corrupted term used instead of the word *castes*.

Asiatic Indians, in the East Indies, intermarrying produce descendants called Mestizes. This is a noteworthy fact, persons whose complexion is fair beget brighter complected *mulattoes* than those whose complexion is dark, their flesh being more delicate. The amalgamations between the native American Indians and the whites of this country result in a people or race styled Mestizes or Mest Indians, some times called Mestizo. This race or people are generally sickly and weak.

The cross with a black Hamite and an American Carribean, produces an excellent robust form and a beautiful dark copper-colored skin. They bear the name *Zambi*, or *Lobos*, and in Mexico they are called *Chino* (Chinese). The offspring of a black Hamite and a mulatto woman, or a black Hamite and a Chinese, is called *Zambo*. I submit this interesting fact, and almost, if not quite, historical truth, that a mixture



between the black Hamites and Europeans, "produces a race more active and more able to bear hard labor than the mixture of the white with a native American." The cross between a Chinese and a Malayan woman, at Banca, is called a *Teko*. An Indian and a black Hamite woman, in the East Indies, produce the *Mestize*, called *Bouganese*; his complexion is darker, and he is more slender in form than the mulatto begotten by the European.

A *Baster* is the descendant of a *Hottentot* woman and a white European.

In discussing the second class, or division, I am bound to call attention to "the offspring of the precedent mixtures combined with a primitive stock." Therefore, in those second classes, as a matter of fact, "one blood is as two to three, and the other as one to three, which causes the offspring to vary according to that proportion."

When the offspring of a black Hamite and a Zamba, or *vice versa*, is born, he savors largely of the black color, which signifies that he is returned to the same, as the term *Zamba prieto* indicates. The union between a white man and a mulatto woman produces an offspring called *Terceroon* or *Morisque*. He is what some authors style Quarteroon.

The *Castisse* is the production arising from an Asiatic Indian and a European. The resultant type from an *American Mestize* and a European is what is called a

*Quatralvi*, or *Castisse*. *Griffes*, or *Cabres*, are the outcome of the union between a black Hamite and a mulatto woman. *Zambaigi* is the product arising from coition between a Carribean and a *Zambi*. Where the offspring of a Mestize and a native American is the result of coition, he is called *Tresalve*. *Dark mulattoes* are the offspring of a Carribean and a mulatto.

In the *third* division, or *class*, it is a singular fact, but nevertheless true, the mixtures approach "nearer the primitive stocks, as the offsprings have three-fourths of one blood and one-fourth of another." The people springing from a white man and a *Terceroon* are called *Quarteroons*, and by some authors, wrongly so, *Albinos*.

The cross between an Indian *Castisse* and a white man results in a *Postisse*, but with a *Quatralvi*, an *Octavoon*.

It is clearly to be seen that "all these mixtures are more complicated if all these different classes mix together." For example, a "Tesceroon and a Mulatto produce the *Saltratas*, for returning to the black color he *leaps backwards*, which is the meaning of the word. All mixtures in which children are of a darker color than their mothers and fathers will be called *saltra-atras*, or, a *backward leap*."

The product of a Mestize and a Quarteroon is a *Coyote*, while that of a *Griffe* and *Zambi* produce a *Giveros*. A *Cambujo* is the offspring of a Mulatto and a *Zambaigi*.



"In this second division of the third class the offspring partake at least of seven or eight kinds of blood, and as these complications are multiplied, all the principal characteristics of primordial species or races are obliterated, being modified by each other; so, the offspring does not preserve any one of its characteristic features. The skin of Terceroons and Quarteroons (mixtures of the white and mulatto) is more or less tawny. In females, the lips of the mouth and another membrane are violet. The scrotum of a Quarteroon is as black as the black Hamite's. Generally, the black color is more apparent in the organs of generation and nutrition than in other parts of the body."

In the fourth division, or class, the reader will perceive that a white man and a Quarteroon set up a *Quinteroon*, while an Octovoon Carribean with a white man produces a *Puchuelas*.

An *Albarassados* is the offspring of a Mulatto and a Cambujo, while a *Barzinos* is the production of a white man and an *Albarassados*.

A table of the mixtures of races is what I submit for the benefit of each reader of this work:

| <i>Parents.</i>       | <i>Offsprings.</i>    | <i>Degrees of Mixtures.</i>                  |
|-----------------------|-----------------------|----------------------------------------------|
| Black and White.      | Mulatto.              | $\frac{1}{2}$ White, $\frac{1}{2}$ Black.    |
| White and Mulatto.    | Terceroons Saltratas. | $\frac{2}{3}$ White, $\frac{1}{3}$ Black.    |
| Black and Mulatto.    | Griffe or Zambo.      | $\frac{3}{4}$ Black, $\frac{1}{4}$ White.    |
| White and Terceroon.  | Quarteroon.           | $\frac{7}{8}$ White, $\frac{1}{8}$ Black.    |
| Black and Terceroon.  | Quarteroon Saltratas. | $\frac{7}{8}$ Black, $\frac{1}{8}$ White.    |
| White and Quarteroon. | Quinteroon.           | $\frac{15}{16}$ White, $\frac{1}{16}$ Black. |
| Black and Quarteroon. | Quinteroon Saltratas. | $\frac{15}{16}$ Black, $\frac{1}{16}$ White. |

Says a writer: "All the other mixtures which can take place have not been described; they are either not so remarkable, or the description has been neglected; but it is evident that such varieties may be multiplied in a geometrical proportion and compose a great many modifications; each of them will preserve more or less its primordial features in proportion to the several affinities to the primitive stock."

The names given to the several mixtures are to be found very often confounded together among authors, and in the accounts of most travellers. They mostly belong to the Spanish or Portuguese languages, because such classes were first observed in Spanish or Portuguese colonies.

According to several observers, and especially Antonis Ulloa and Twiss, those mixtures propagating each in its own class, the third generation returns to its primitive race; the *stranger* blood disappears, or is worn out by the process of time.

I now introduce the scientific argument of Dr. Bachman, that very profound naturalist. He certainly comes to my rescue in the subject under discussion. Few authors of the Japhetic race are disposed to handle this important question as fairly as Dr. Bachman:

"If we," says this venerable prelate, "have not said sufficient to convince our readers that color is not an essential characteristic in deciding on the human species, and that 'identity of tint is not an essential char-

acter of race,' we would yet remind them that almost every variety of color is found in each of the five varieties of Blumenbach. We have heard some of the believers in the plurality of species remark that the only difficulty in their minds in receiving the doctrine of the Unity, consisted in the existence of the black pigment under the skin of the Negro which was absent in the white man. We would remind them of the fact that there are very dark, if not black, men among all the races that are arranged under the Caucasian family. If, as we must all admit, the cuticle or epidermis, the outer layer of our common integument, is nearly the same in the white and colored races, then the rete, or malpighii, or mucosum, is the only seat of human color. If, then, the individuals in any branch of the Caucasian family are dark-colored, they must necessarily possess this black pigment. Many of the Chinese are nearly as fair as our white race, whilst others are almost black. The pigment which exists under the skin of the mulatto is of an intermediate color between the white man and the African. Many of the Caffres, in whose veins there runs no blood of the white man, are, as we are informed in a conversation with Prof. Lichtenstein, who carefully examined them, fully as light colored as the Portuguese, and possess finer forms. We have, then, among the Africans, races where the black pigment is absent, and we have some among the *whites where it is present*. The same may be said of



the Malays—the same may be said of the American Indians. Humboldt, speaking of the fair tribes of the Upper Orinoco, says: ‘The individuals of the fair tribes whom we examined have the features, the stature, and the smooth, straight, black hair which characterizes other Indians. It would be impossible to take them for a mixed race, like the descendants of natives and Europeans, and they neither feeble nor Albinos.’ Dr. Morton informs us of other races of Indians that are black, ‘the Charruas, who are almost black, inhabit the fiftieth degree of south latitude, and yet blacker Californians, are twenty-five degrees north of the Equator.’ Here, then, we have the white transparent coloring matter, as well as the black pigment, existing in the tribes that Dr. Morton asserts are positively composed of only one and the same race. It cannot fail, therefore, to be satisfactory, at least to him, that color cannot be regarded as essential in the designation of a species, since he quotes and endorses the views of Humboldt, in reference to white races of Indians, points out to us a race almost black, and another still blacker, which would be a little blacker than a coal could make them, and all these, according to his essay, are of one race, originating on our continent.

“It was at one time supposed that the anatomical investigations of Flurons had resulted in proving, from the marked and permanent differences in the cuticle existing under the integument of the white man

and Negro, that they were composed of different species. At a subsequent period, however, these structures in the tegumentary organs were investigated by the aid of the microscope, by Henle, Schwann, Purkenje, Simon, and several other professors of anatomy and physiology in Germany, the results of whose untiring labors are found in Muller's Archiv. between the years 1836 and 1839. We regret that we have not at present access to these papers, and therefore have it not in our power to give a synopsis of the several articles. They are contained under the heads of 'Mikroskopische Untersuchungen,' 'Ueber die Ausbreitung des Epithelium im menschlichen Koerper,' and in several other papers whose titles we cannot now recollect. At the period of our visit to Berlin, Dr. Henle and others were actively engaged in these investigations. Their researches led them to the conviction that the cells containing the black pigment under the skin of the African Negro, resembled very closely a structure containing dark coloring matter in the deceased or dead bodies of white men. They also discovered that freckles, red blotches, etc., on the skin of white persons had their several origins in the pigment cells which gave these peculiar discolorations to the skin. As far as these investigations have been referred to in any of the scientific published in Germany that have come to our knowledge for the last ten years, there appears to be a *strong* conviction that the organical differences



between the skin of the Negro and the white man, or any of the races, were utterly insufficient to afford even an argument in favor of a plurality in species.

"The question is often put to us by our opponents, why, if our doctrine be true, the Negro in a succession of ages may not change from a black to a white man in the native country of the latter, and why may not a white man, on the same principles, become a Negro in Africa? We answer, the races are already established, and as far as experience in other departments of the animal creation affords us light on these subjects, varieties once formed may produce other varieties, or they may sink into degeneracy and perish, but they cannot again be brought to the races from which they originated; no breed of cows, horses, sheep, swine or birds, have ever reverted back to the original form; we can scarcely doubt that the phenomenon will be the same in the races of men. New countries and climates may produce varieties among them, but their progeny, even though they may be removed to the native homes of their predecessors, never revert back to the original variety. Like streams that flow onward, like fragments of rocks broken from precipices, like metals changed by the chemist's art, they exist in other forms; they enter into other combinations, but never return to their original sources.

"If this answer is not satisfactory to our opponents, we would ask them, in return, can you, without an amalgamation, convert the Shetland pony, the Carolina tacky

or the dray-horse into the form of the wild Tartarian horse by any mode of feeding, training or immigration? Can you bring back the Durham cow to the Bostaurus, the Merino or large-tailed sheep to Ovis Aries, the Carolina hog to the wild boar, the large Bremen goose to the original lag goose, the Aylesbury or East Indian duck to the original Anas Boschas, the powder or fantailed pigeon to the original rock dove, the golden pipin to the wild English crab, the Seckel pear to the wild iron pear, or the cauliflower to the wild brassica in ten thousand years? Permanent varieties put on the characteristics and tenacity of species.

“We perceive, then, that there are operations in nature, which are constantly going on before our eyes, at which man may cavil, but for which no process of reasoning can enable him to assign a satisfactory cause. Whilst we are groping in the dark, her laws are still uniform and operate in the same unvaried manner from the humblest plant and the minutest insect up to reasoning man, the highest order in our world.”

The above quotation, in argument, is *profound*; in logic, *unanswerable*; in rhetoric, *perspicuous*, and in eloquence, *Demosthenic*.

No member of the Hametic branch of the human family can afford to be without the able and scientific argument of this venerable prelate. It sets aside all argument against the race touching the ethnological points *issue, as the reader must see at a moment's glance.*

## CHAPTER II.

### ON THE BLACK COMPLEXION OF THE HAMETIC BRANCH OF THE HUMAN FAMILY.

I will now speak of the Hamites in general, and not in a particular sense, hence I do not refer to any special race lines in this proposition. Dr. Bachman's position, however, in Chapter I should be remembered.

The following facts show why certain Africans are black: Dr. Mitchell, of Virginia, in the *Philosophical Transactions*, Note 474, states that the degree of blackness in the Negro's skin corresponds to the degree of intensity and capacity produced by the heat on its teguments. I agree with the Doctor on this point. Again, P. Barrere contends that the extreme heat of the climate thickens and concentrates the bile, which, flowing through the tissues, as in case of jaundice, renders Southerners dark, tawny and black. The bile black in Hamites, according to Santorini and Springer, gives a yellow tinge to the albugineous coats of the eye; finally, the "capsules atrabiliares" are larger and more swollen than in whites. This position is entirely *void* of proof, hence not entitled to favorable consideration. Lecat, in a treatise on this important branch of science, is quite an able defender of the above hypothesis.

And again, I find "the old opinion that the black color is especially the effect of temperature and manner



of living of Negroes has been adopted by Buffon, Robertson, Paw, Zimmerman, etc., from the ancient philosophers," while "Blumenbach attributes the cause of the black tinge in Hamites to their humours containing a great quantity of carbon, secreted with hydrogen, in the tissue Malpighii. The oxygen of the air combines with hydrogen and forms a serosity which is carried away by perspiration, whilst carbon is deposited alone under the *denua*." A careful investigation of Lord Kaine's *Sketches on the History of Man*, Vol. I, page 13, produces this revelation. Meckle's opinion on this branch of science "consists in believing that the complexion of Negroes is owing to the black color contained in the cortical part of their brain." This opinion seems to lack physiological, anatomical, philosophical and ethnological support from start to finish. As a matter of course this opinion, then, sets up this unsupported sophistry—"that nerves emerging from their brown 'medulla oblongata,' and brain, convey such a black color to all the body, even to the skin."

I find that I am in accord with the great apostles of ethnological science, at least on the question in hand. Hunter, Stanhope, Smith and Zimmerman, whose works I have investigated and adopted in part, are in unison with the learned Buffon, who in this place "maintains that an atmosphere constantly heated, especially with hot winds, as the Samiel, Kamsin, Harmattan, which *destroy any of humid freshness and herbage in the des-*

erts of Africa and Australasia, together with a scorching sun, render any vegetable or animal substance dry, crisped and brown by carrying away the lymph which moistened their organs. On the contrary, cold, preventing perspiration, augments the humidity of bodies, which serves to render the skin whiter, the hair softer, longer and of a lighter color—Danes, Germans, Englishmen have light hair; thus, hares, foxes, bears and birds, at the North, become white during the winter and colored in the summer. Under the foggy climate of some parts of Europe, during the long nights of winter, everything in nature is faded and withered. The white man becomes leuco-phlegmatic, weak and lymphatic.

“The patient Dutchman at Batavia has a placid countenance among ferocious and boisterous Malaysians; his pale and light complexion contrasts with their tawny olive-colored skin, and black and hard hair.”

I present these timely remarks in connection with the above quotations:

“In the hot and barren soils of Guinea and Ethiopia we hear of the sun incessantly pouring his scorching rays which blacken and wither (if we may use the expression) men, animals and plants. The hair of the Negro is crisped by dessication, his skin covered with an oily black perspiration, which soils the clothes. Dogs, as well as mandrills and baboons, lose their hair; their skin, like the snout of these monkeys, is tawny, or of a purplish color. Cats, oxen and rabbits are black.



The sheep lose their soft and white wool, and are covered with brown, rough hairs. The feathers of fowls are of a jet black; so at Mozambeco, black hens are to be seen whose flesh is also black; all creatures are tinged with a black color. Herbage, instead of being of the soft and lively green of our climate, is livid and black. Plants are small, ligneous, crooked and shrunken by dryness; their dark-shaded woods becomes hard, viz., *Ebony*, *Aspalathus*, *Sidorexyon*, *Clerodendron*, a kind of negro trees. Tender grass is not to be found, but in its stead hard and solid blades; the fruits, as cocoa-nuts, etc., are enveloped in a woody brown covering. All flowers are painted in deep and strong colors, sometimes violet, or of a black red, like dried blood. Even the leaves and stalks are spotted with black, as those of the *Capsicum*, *Cestrum*, *Strychnos*, *Solanum*, *Apocynum*, etc., which denotes them acrid, venomous, stupefying plants, so virulent are their principles, and carried to the last degree of maturity, by the powerful action of the sun and light of the African climate. Indigo and strong tinctures are extracted from several of them, viz., the *Nerium asclepias* and other dangerous '*Apocyncees*.'

#### COLORING BODIES.

In medical chemistry are to be found, perhaps, those principles which serve to establish the cause of the black complexion that characterizes a part of the human family. The soluble pigments of the body are

formed from the blood-coloring matter called hæmoglobin, changing to hæmatin and hæmotoidin, and this to the biliary pigments, bilirubin and biliverdin, etc. Hæmato-globulin, hæmato-crystallin, cruorin, or erythrorin, is a crystalline substance of complex composition containing all the elements of albumen plus iron. The red corpuscles of the blood contain hæmoglobin. This substance is a crystalline solid, not diffusible, of red color, capable of existing in two modifications, as oxyhæmoglobin and reduced hæmoglobin, the former being scarlet red, and the latter purplish. It is soluble in water and alkaline solutions, and insoluble in alcohol and ether. These are distinguished by means of the spectroscope. Hæmoglobin changes thus: The oxyhæmoglobin in the tissues gives off some of its oxygen, and forms hæmoglobin, which in the lungs takes up oxygen, and again forms oxyhæmoglobin. The function of hæmoglobin is to convey oxygen to the tissues. Wolff.

The above principles have been submitted; they certainly cover the ground. The lack of both time and space prevent a more lengthy quotation. Dr. Dalton says: "*Melanine*. This is the blackish, brown coloring matter which is found in the choroid coat of the eye, the iris, the hair, and more or less abundantly in the epidermis. So far as can be ascertained, the coloring matter is the same in all these situations. It is very abundant in the black and brown races, less so in the

yellow and white, but is present to a certain extent in all. Even where the tinges produced are entirely different, as for example, in brown and blue eyes, the coloring matter appears to be the same in character, and to vary only in its quantity and the mode of its arrangement; for the tinge of an animal tissue does not depend on its local pigment only, but also on the muscular fibres, fibres of areolar tissues, capillary blood vessels, etc. All these ingredients of the tissue are partially transparent, and by their mutual interlacement and superposition modify more or less the effect of the pigment which is deposited below or among them.

“Melanine is insoluble in water and the dilute acids, but dissolves slowly in caustic potassa. Its ultimate composition resembles that of hæmatine, but the proportion of iron is smaller.”





### CHAPTER III.

#### ON CHARACTERISTIC FEATURES.

There is not any chapter in this volume that demands closer attention than the present one, because so much has been said about the characteristic features of the Hametic branch of the human family in the person of the so-called Negro race. In the genius of this chapter I hope to discover to its readers such information as will give satisfaction. Truth has nothing more attractive, because of its beauty, than itself.

It is charged by a certain author that the features, characteristics, figure and color of the "Negro" species are perpetuated in every climate, and that it does not undergo a peculiar change as long as it is not mixed with any other race. There being, as a matter of ethnological fact, no "Negro race," the above allegation is void for the want of foundation in logic and common sense. The basis of all sensible or intelligent arguments or statements is in the amount of common sense and logic that are exhibited.

The general character and mark of the Ethiopian race, as given by naturalists, says an author of marked ability, cannot be received as universal, nor are they strictly applicable to the greater number of Negro tribes in the highlands of the interior of Africa. These characters are the skin black, the hair black and woolly; the

skull compressed laterally, the forehead low, depressed, slanting and narrow, the cavity of the cranium smaller and reduced both in its circumference and in its transverse diameters; the eyes prominent; great development of face, and projection towards its lower part; the cheek bones prominent, the jaws narrow, the superior incisive teeth oblique, the chin retracted, the nose broad, thick and flat; the lips, particularly the upper one, thick and projecting. This is the countenance of the Mozambique and Guinea Negroes, but it is not the feature of the natives of the highlands of Africa. The truth of this statement is fully attested by the latest African travellers.

Weak is that argument that has for its hypothesis, *prejudice*; for its syllogism, *arrogance*, and for its conclusion, *ignorance*. The arenas of great authors and grave historians invite the ablest, the oldest and youngest ethnologists, but their pens must flash nothing but facts therein. The spirit of the age calls for ethnologists and archæologists of the first magnitude, whose words can be relied upon because of their great scientific attainments. If civilization, development and refinement are the means by which races are beautified and rendered useful, then the malicious charge against the so-called Negro race is without foundation, since that race is susceptible to the same outcome of civilization, development and refinement that any other race is *capable of receiving*. The ponderous weight of this grave



question comes out very fully in this way: The emancipation of the so-called Negro slaves in this and other countries has not only effected freedom for this people, but it has started two very grave questions that will culminate in the future greatness of this same despised race.

The questions are as follows: The race problem, and the National problem. The race problem deals with what is commonly regarded as the distinction between the so called white and black races. In the light of facts already recited, and those that are to be, it is impossible for me to accept or even to entertain the slightest idea that the so-called Negro race is in the least inferior to the so-called white race.

VERISIMILITUDE.

I believe that God made of one *pattern* all living men, and yet the Negro and the white man may greatly differ in other traits than in color. Our philosophic historian Bancroft states precisely my belief. He says: "In will, affection, intellect, every member of the human race is consubstantial with every other; and no emotion, passion, or capability of one, however base or blessed, but exists potentially in every human soul."

And the learned Hermann Ulrici says: "Men [not only Negroes] regard a coarse license as far more agreeable than subjection to law, and the bad more desirable than the good." While a far higher authority tells us of a representative people who but recently had been "dead in trespasses and in sins; among whom also we all had our conversation in times past in the lusts of our flesh, and of the mind;" and also, "that neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, *shall inherit* the kingdom of God; and such were some of

you, but ye are washed in the name of the Lord Jesus, and by the Spirit of our God."

Thus harmonize Bancroft, Ulrici, and St. Paul, in their portrait-ure of humanity at large of all colors, and all dwellers on the whole earth.

Consequently the Decalogue is addressed to humanity at large. To "love God with all the heart and soul" is required as much of the lowliest African as of the sovereigns of science and of song, or God had long ago made the distinction. "Thou shalt not steal" is addressed to kings, potentates, bishops, lawyers, statesmen, and merchants, as much as to the Congo chief or slave, or the Kaiffer savage, and for the reason that all are alike susceptible of temptation, and liable to be tempted to commit the sin; and the sad history of the past proves the command to have been equally essential for all peoples.

Here I am, in justice to Negro nature, compelled to state a shameful fact. One of the first inspirations burned into the Negro mind, on a change of his teachers, and by thousands of them (not men of highest standing), was that their labor for a hundred years and more was still unpaid for, and that all they could take of every sort it was right to do, as the Israelites had done in a like case; and that it was not ours, but theirs, and should be *taken*

"Upon the good old plan  
That he should take who strongest is,  
And he shall keep who can."

Remember also the promise of "forty acres and a mule" to each Negro. Whose acre? Whose mule? Confiscated plantations cut up by the bayonet, and the white man's mule, turned over to Sambo.

In his cautious communication of *comment*, on page 34, the Hon. S. S. Calhoun weighs both races in a trembling balance, with the Negro now down, now up, now on a level, or perhaps the white man at slight disadvantage, and says, "It is surprising that the Negro is not worse than he really is."

In this and all other countries where the so-called Negro slaves existed, their condition as slaves was without moral, intellectual, and even the proper kind of spiritual training, and yet to-day they compare favorably in moral sentiment, intellectual development, and religious worship with the best the world over.

The so-called Negro race, with the same kind of treatment and the same amount of education, all things being equal, makes the same kind of citizen, if not a little better, than any other race produces. Being highly susceptible of any degree of education within the mental and moral grasp of mankind, I pronounce the race equal to any upon the globe.

The National problem deals with the political status of the Hamites. Because the race lacks, generally, education, wealth and standing in the commercial world, they are discriminated against by the so-called white race.

The justice of their cause has brought thousands of their defenders to their aid and consolation. It is in the legislative halls of all nations among whom they sojourn where this national strife must end; but not until their own fervent eloquence and pathetic appeals move the hearts of their antagonists to justice, which must come sooner or later.

The lines between the Hamites and the Japhites are very sharply drawn, and the cause of it is at once apparent to every careful observer. The basis of this rivalry



lies in the honest convictions of both races. 1st. Nearly every Japhite has nursed the idea of Hametic inferiority from his or her mother's breast, and was taught this nonsense in certain schools. 2d. Nearly all Hamites know by innate knowledge, and according to the parity of reasoning, that they are the equals of the Japhites in every particular; they being susceptible of the highest order of intelligence and civilization.

These parallel lines on which both races are now moving tend to the higher development of each, and must result in the interest of the two races, which in time to come will find a common basis upon which to dwell.

The development, educational and refinement theory levels the Hamites up and the Japhites down to a standard common to both peoples, and in this way the *acme* of both races will reach the destined summit together. The glorious period of this magnificent expected end began with the manumission of the Hametic slaves by the Japhites in this and other countries. It was a noble stroke of justice when this and other nations liberated the Hametic slaves, but it was a perfect vindication of their generous character when they clothed the ex-slaves with the power of elective franchise. This laudable act has no parallel in the history of nations, and therefore it deserves the highest commendation and praise from those who are its happy recipients.



Their freedom and elective franchisement changed their relation to all civilized governments and to every community. This change, however, produces a friction, and this friction is exactly in proportion to the Hametic perception of their rights as citizens of the countries in which they live. To diminish this friction their rights must be conceded to them with less contention and in statesmanlike manner.

The Hamites are aware of the fact that their changed relation to the commonwealth in which they live is more or less valuable according to: First, their store of common sense; second, their large amount of acquired ability; third, their practical and extensive usefulness; fourth, their material wealth; fifth, their business qualifications; sixth, their professional standing; seventh, their moral influence; eighth, their religious habits.

The good common sense of the Hamites is an admitted fact; it was this excellent gift that rendered them such valuable slaves, for which the South was perfectly willing and very anxious to stake and lose all upon the battlefield. They were trusty house-servants and useful plantation hands; as common sense mechanics they changed the wilderness of the South into beautiful villages, towns and cities. Dr. C. K. Marshall submits this statement:

WHAT SHALL WE TEACH THE NEGROES?

The Rev. Edward W. Blyden, LL.D., a full-blooded Negro, one of the ripest scholars of the age, President of the Liberia College,

and Minister from the Republic of Liberia to the Court of St. James, has devoted many years to this very question, and he tells us that "the instrument for Africa's evangelization must be the African himself. All attempts of European or other races have been failures. The most successful Church of the past was the Abyssinian, which was founded by a native, and whose influence is felt to the present day." Then he adds this significant remark: "*As to the method of evangelization, all that was necessary was the simple preaching of CHRIST'S WORDS—this and nothing more. The inhabitants of the interior were eager and willing to be taught.*" This he learned by traveling among them in Africa. I may also add that the Wesleyan (Methodist) native Negroes, in West Africa, contributed from their own churches last year over thirty thousand dollars for the spread of the gospel among their race and people, and they have no costly churches either. Other Christian denominations have also reaped like precious fruit from the bread cast upon those waters; and the same is true of our black people at home, so far as the "method of evangelization" is concerned, as thousands of living clergymen and laymen can testify.

Rev. C. K. Marshall, when speaking of the education of the Hamites, says:

EDUCATION OF THE NEGRO.

Of course education is not to be overlooked; but then there is nothing in the multiplication table nor in geometry to correct morals; nor in astronomy to increase the durability of the marriage bond; and while the public school is inadequate to the necessities of the dark race, they are nevertheless the chief beneficiaries of the system. He, however, goes in for a Church school. All right. Still, listen: "It is a heartless thing to blame the Southern whites for not doing that which, had they been twice as numerous and twice as rich, would still have been far beyond their means." And yet he very emphatically blames Mr. John F. Slater, of Norwich, Connecticut, for bestowing a million of dollars for the education of the Negro, and adds: "*If my understanding of the disposition of that gift be correct, it might almost as well have been*

*thrown into the sea.*" The understanding of the Doctor is correct. Mr. Slater did not intrust the money to his "*disposition*;" but a more judicious, catholic, wise, and beneficent bestowment, "if I understand the disposition of that gift," was never made for the "benefit of the Negro." The animus of the Orator's chagrin may perhaps be found in the closing paragraph of the Tucker-Williams letter: "O send over and help us! The colored people *are very tired of the past!* The Bibles, Prayer-books, and Catechisms are doing a good work, but so much more might be done with *more to do with*" (?).

"*Tired of the past?*" It would be refreshing to hear those good colored men explain, all by themselves—no writing put before them to sign, to please the overshadowing dignity, nor suits of clothes to distribute—just those few words: Tired of the past! "Prayer-books" for the unlettered millions of plantation Negroes! Next would have possibly been a Breviary. Ah, Mr. Slater, you should have taken counsel of the wise. Nobody escapes the Damascus blade of our theological Negrophilist.

I wish I could find another heart and purse of the Slater mold and dimensions, as ready "to help the lowly living"—not that I wish to handle so grand a sum, but I think that I could tell him where and how to place it, so that, in still another line of usefulness, it might be of equal advantage in improving the dark race to the end of the ages.

But the colored schools, so patronized and so numerous, as we are informed, were clothed with the azure hues of an enchanting remoteness yet to be overcome. Alas! the speech, as we learn, has closed the temples of knowledge,

"Nor left a wreck behind."

Consider, now, that for some fourteen or fifteen years past these "Unique" schools have been kept up, and for some five of these years under the immediate supervision and tuition of Dr. Tucker, who tells the world that the Negroes have been badly taught hitherto; and yet what is the sad fruit of his own teachings? Here is his confession, made only a few weeks since. Hear: "All this is indescribably pathetic. \* \* The pathos of it is mingled with



other feelings when they go out from this very meeting to commit some sin, to steal a Hymnal perhaps, or carry home some sticks from a neighbor's wood-pile, or to rob *my hen-roost* (?). Experiences of this sort discourage most white people from laboring among them, and often discourages me. In fact, we have been obliged to *give up trying to keep chickens at the rectory* on account of the *constant stealings*.\* Some of those most eager to learn, and most full of pious talk, are most notorious and skillful thieves." Why did not the rector send for "warm tints," and decorative attractions, and an honesty-inspiring organ, sooner? or, better still, he might have taught them to "get religion" through the power of the Holy Ghost, and how to live as "new creatures" by the grace of God.

The above excerpt is a fair and timely declaration of a long suppressed truth in regard to the Hamites.

Now it is plainly to be seen that their susceptibility of an acquired education is measured: First, by their anxiety to learn, and their anxiety to learn is and should be measured by the number they have attending schools and colleges—for example, in the South alone, there are 25,530 Hametic schools, in which are to be found 2,250,000 Hamites receiving daily instruction; there are 20,000 Hametic teachers; there are 150 schools for advanced education and seven colleges administered by Hametic presidents and faculties. Of these presidents three are ex-slaves.

The A. M. E. Church makes the following showing on the educational work for the race:

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\*My experience is just the other way; and yet in years a theft may occur—nay, has occurred.



| NAME.                        | LOCATION.                     | Teach-<br>ers. | Sta-<br>dents. | Value<br>of Prop | PRESIDENTS.                                 |
|------------------------------|-------------------------------|----------------|----------------|------------------|---------------------------------------------|
| Wilberforce University       | Wilberforce, Ohio             | 16             | 215            | \$121,000        | Rev. S. T. Mitchell, A. M., LL. D.          |
| Allen University             | Columbia, S. C.               | 14             | 458            | 50,000           | Rev. J. W. Morris, A. M., LL. D.            |
| Morris Brown College         | Atlanta, Ga.                  | 7              | 460            | 75,000           | Prof. A. St. Geo. Richardson, A. M.         |
| Paul Quinn College           | Waco, Texas                   | 12             | 215            | 60,000           | Prof. H. T. Kealing                         |
| Edward Waters College        | Jacksonville, Fla.            | 7              | 167            | 25,000           | Prof. B. W. Arnett, Jr., A. B.              |
| Kittrell Sci. and Ind. Inst. | Kittrells, N. C.              | 7              | 78             | 8,500            | Prof. John R. Hawkins, A. M.                |
| Bethel University            | Arkadelphia, Ark.             | 4              | 100            | 4,000            | Prof. S. T. Boyd                            |
| Payne University             | Selma, Ala.                   | 2              | 85             | 2,000            | Rev. W. B. Johnson, B. S.                   |
| J. P. Campbell College       | Vicksburg, Miss.              | 3              | 75             | 30,000           | Hon. I. T. Montgomery                       |
| Western University           | Kansas City, Mo.              | 3              | 85             | 100,000          | Rev. G. C. Booth, B. D.                     |
| Slater College               | Memphis, Tenn.                | 3              | 47             | 1,500            | Rev. S. R. Reid                             |
| Turner Institute             | Shelbyville, Tenn.            | 3              | 117            | 900              | Rev. B. A. I. Nixon, A. M.                  |
| Payne High School            | Cuthbert, Ga.                 | 3              | 143            | 2,000            | Prof. A. D. Delany, A. B.                   |
| McIntosh Institute           | McIntosh, Ga.                 | 3              | 88             | 800              | Miss Mamie Ford                             |
| Mossell School               | Port au Prince, Hayti         | 5              | 100            | 3,000            | Prof. Samuel Day                            |
| Dickerson Institute          | Cartersville, Ga.             | 3              | 120            | 400              | Prof. S. A. Driver                          |
| Shorter Institute            | Stephens, Ark.                | 3              | 75             | 1,000            | Rev. A. Martin, B. A.                       |
| Delhi Agricultural Inst.     | Delhi, La.                    | 3              | 62             | 1,500            | Rev. I. H. Welch, D. D.                     |
| Wayman Institute             | Harrodsburg, Ky.              | 3              | 165            | 1,500            | Prof. John B. Plumeau                       |
| Flegler High School          | Marion, S. C.                 | 3              | 95             | 1,500            | Rev. W. H. Coleman, B. D.                   |
| Ward Institute               | Natchez, Miss.                | 3              | 150            | 5,000            | Prof. F. O. Balns                           |
| Nassau School                | New Providence, B. Isl.       | 1              | 40             | 6,000            | Rev. A. M. Green, D. D.                     |
| St. James' Academy           | New Orleans, La.              | 1              | 70             | 1,500            | Prof. A. H. Colwell                         |
| Harper Institute             | Baton Rouge, La.              | 2              | 120            | 1,500            | Prof. M. J. Crawford                        |
| Shorter High School          | Millen, Ga.                   | 2              | 106            | 400              | Mrs. E. V. Johnson and Mrs. S. G. [Carroll] |
| Macon Institute              | Macon, Ga.                    | 2              | 263            | 250              | Rev. W. H. Thomas, A. M.                    |
| Cornelius Sampson Inst.      | Wilmington, N. C.             | 3              | 19             | 1,000            | Rev. Henry M. Steady                        |
| Zion Institute               | Frederick, S. Leone, W. C. A. | 3              | 38             | 650              | Rev. D. B. Roach                            |
| Africa                       | Africa                        | 2              | 37             | 500              | Prof. J. Coker                              |
| Magbelle School              | Muscookee, I. T.              | 2              | 38             | 650              | Rev. G. L. Trigg                            |
| School                       | Vinita, I. T.                 | 1              | 25             | 500              | Rev. J. C. Richardson                       |
| School                       | Eufaula, I. T.                | 1              | 25             | 3,075            | Rev. A. Nichols                             |
| School                       | Blue Creek, I. T.             | 1              | 25             | 75               | Rev. Thos. J. Casey                         |
| School                       | Blue Jacket, I. T.            | 1              | 20             | 100              | Rev. James Campbell                         |
| School                       | Wagner, I. T.                 | 1              | 60             | 600              | Rev. Prof. Smith                            |
| Collegiate Institute         | Hamilton, Bermuda Isl.        | 1              | 20             | 10,000           | Prof. George Da Costa, B. A.                |
| Payne Theo. Seminary         | Wilberforce, O.               | 2              | 10             | 10,000           | Bishop Benjamin W. Arnett, D. D.            |
| Seaborn D. H. S.             | New Bern, N. C.               | 2              | 135            | -----            | Rev. J. E. Hayne, D. D.                     |

## RECAPITULATION, ETC.

|                                |              |
|--------------------------------|--------------|
| Schools .....                  | 39           |
| Teachers .....                 | 136          |
| Students .....                 | 4,149        |
| Total Graduates .....          | 370          |
| Total Months per Year .....    | 314          |
| Value of School Property ..... | \$502,650 00 |
| School Debts .....             | 57,050 50    |

While the following amounts have been raised by the Church during the Quadrennium for education:

|             |              |
|-------------|--------------|
| 1888 .....  | \$ 33,633 22 |
| 1889 .....  | 52,234 98    |
| 1890 .....  | 80,114 17    |
| 1891 .....  | 99,056 37    |
| Total ..... | \$265,038 74 |

"A nation is truly being born in a day." Isa. lxvi, 8.  
 "Princes will soon arise out of Egypt." Psa. lxvii, 31.

As laborers, the Hamites have always been and are now the lever and the fulcrum of Southern wealth; without their brawny arms, their iron constitutions, their indomitable will, their elastic patience, and their characteristic faithfulness, the South could have never risen so rapidly into the business and commercial circles of the civilized world. They champion to-day as laborers the Eden fields of the western hemisphere; their practical and extensive usefulness throughout this region is far beyond human power to estimate. Unlike foreign laborers, they can be depended upon under all *circumstances*.

The natural wealth which they have accumulated within the last thirty-one years proves them worthy of the elective franchise conferred upon them, and the prodigious amount of \$15,767,747 given by the people of the North and \$37,371,678.24 raised by direct taxes out of the people of the South for educational purposes, of which the Hamites have received the benefit of about one-half of the last figure.

The business qualification of the Hamites is what is now being severely tested. Their way to the front in this particular has to be worked by dint of perseverance. The lack of experience in this field of industry has rendered the toiling Hamites therein timid and even full of doubts. Opposition from those who now monopolize this field, of course, arises from race prejudice. The Hamites have not proven themselves as prolific in this branch of trade as they have in some others. Nevertheless I present you the vanguards of the race along this line of progress:

“Rev. A. G. Davis, of Raleigh, N. C., in an address at the North Carolina Colored Agricultural Fair, said, in reference to the Negro's progress, this, among other things: ‘Scan, if you will, the long line of eight million Negroes as they march slowly but surely up the road of progress, and you will find in her ranks such men as Granville T. Woods, of Ohio, the electrician, mechanical engineer, manufacturer of telephones, telegraph and electrical instruments; William Still, of



Philadelphia, the coal-dealer; Henry Tanner, the artist; John W. Terry, foreman of the iron and fitting department of the Chicago West Division Street Car Company; J. D. Baltimore, engineer, machinist, and inventor, of Washington, D. C.; Wiley Jones, of Pine Bluff, Ark., the owner of a street car railroad, race-track, and park; Richard M. Hancock, foreman of the pattern shops of the Eagle Works and Manufacturing Co., and draughtsman; John Black, the inventor, whose inventions are worth tens of thousands; W. C. Atwood, the lumber merchant and capitalist."

Touching the wealth of the Hamites, the following quotation speaks for itself:

THE SHARE OF THE NEGRO.

"The value of the property owned by Negroes in the United States is said to amount to \$263,000,000, very near half of which is held by residents of the Southern States, although much property is held by them in the Middle States and the States along the Ohio river. Louisiana is the State in which the greatest amount of property is held by negroes, the amount being \$18,100,528; next comes Texas with \$18,010,545; the States of New York and Pennsylvania follow next with \$17,400,750 and \$15,300,648; fifth comes Mississippi with \$13,400,213; sixth South Carolina with \$12,500,000; North Carolina seventh with \$11,010,652; Georgia eighth with \$10,415,330; Tennessee ninth with \$10,400,211, and Alabama tenth with \$9,200,125. These figures undoubtedly indicate that the Negroes are gathering together a fair share of the products of industrious toil, and these facts and figures will undoubtedly be used as the most powerful arguments against any interference with the South, simply on the idea of leaving well enough alone."



And yet their progress on this line is commendable. They have banks of their own in Florence, S. C.; Richmond, Va.; Washington, D. C.; Birmingham, Ala., and Chattanooga, Tenn. The value of the crops of the Hamites in 1889 amounted to \$900,000,000. This was a splendid basis for a big and successful business among the race. If they had had a great leader and an expert teacher in the business and mercantile world, instead of being worth to-day \$263,000,000 they would be worth five times that amount. The progress of the Hamites in the professions is remarkable. As instructors, wherever they have been given a fair and equal chance to test their ability, they have excelled in their calling. For example, such educators as J. G. Mitchell, A. M., J. W. Morris, A. M., LL. D., T. A. Saxon, A. M., LL. B., J. H. Golar, A. M., J. C. Price, A. M., John R. Hawkins, A. M., D. J. Jordan, A. M., LL. B., C. C. Scott, A. M., C. H. Jones, W. A. Clark, A. B., J. P. Shorter, A. M., W. H. Randolph, A. M., J. W. Byrd, C. H. Binum, A. B., A. J. Jimerson, A. M., LL. B., B. T. Washington, A. M., W. S. Scarborough, LL. D., A. M., Geo. W. Prealau, B. D., J. B. Plumeau, F. L. Cardoza, A. M., J. A. Wallace, A. M., B. W. Arnett, Jr., Thomas H. Jackson, C. G. Garrett, A. M., LL. B., E. E. Smith, Miss H. Q. Brown, A. M., and thousands of others.

As lawyers, they have acquitted themselves so nobly in every court in this country that it is no longer a question of their ability to grapple with the subtle

science of law, but what can be done to limit their progress. Again, for example, such lawyers as J. M. Langston, T. A. Starker, George H. White, R. W. Williamson, E. A. Johnson, W. J. Whipper, J. E. O'Hara, T. Mc. Steward, A. M., LL. B., R. T. Greener, A. M., LL. B., J. B. Edwards, S. J. Lee, S. J. Bampfield, A. M., Hon. J. H. Smythe, LL. D. There are now two hundred and fifty Hametic lawyers in this country.

As physicians, every known disease of the human family has been skillfully treated by them, and wherever it was possible for a cure to be effected they have brought it about, and have thus placed themselves on record, not as *quacks*, but as men well versed in the science of medicine. For example, the following eminent physicians are named: Robt. Pervis, C. M. Cargil, C. C. Johnson, T. A. Walton, W. D. Crum, J. C. McClenan, W. H. Johnson, J. A. Roberson, W. H. Thompson, L. A. Scruggs, George W. Stoney, W. L. Lassiter, C. C. Felts, C. T. Shaffer, J. T. Williams, M. T. Pope, T. M. Mass, R. H. Bryant, R. A. Renalls, J. E. Dellinger, A. M. Moore, W. H. Hughes, M. Auston, and hundreds of others whose names are not at my command at this time. And dentist, R. J. Macbeth. In this profession there are seven hundred and forty Hamites in the United States.

In the science of government, where the Hamites have been allowed to exercise it, uninfluenced by Japhetic *demagogues*, the intelligent and educated Hamites have

done far better than was expected of them in this country by their most sanguine friends.

They have produced able statesmen, eloquent speakers and wise debaters in State legislatures and even in the national halls of Congress. Again, for example, such statesmen and speakers like R. B. Elliot, Fred. Douglas, R. H. Cain, B. K. Bruce, J. R. Lynch, J. C. Dancy, Hon. H. P. Cheatham, T. T. Fortune, Hon. P. B. S. Pinchback, Robert Smalls, Thomas E. Miller, Hon. H. R. Revels, J. M. Langston, Jos. Rainy, and Hon. George W. Murray. In politics they are up with all the leading questions of the day, be they within the narrow confines of State or within the broad and extensive borders of the United States. They know what laws are good and how to appreciate them, and they know what laws are unjust discriminations against them and how to work for their repeal, even though their votes that are polled for that purpose are not honestly counted.

In the skilled tactics of war they have proven themselves the equals of the Japhites. In courage, fortitude, durability and agility on the battlefields in the late war of the rebellion, and that, too, without the least sign of trepidation, the Hamites proved themselves soldiers worthy of the highest encomiums, as the United States war records attest. There were 200,000 Hamites in the Union Army who were willing and ready to die for the perpetuation of the nation. Their patriotism has but few equals, and certainly no superiors. (See "School



History of the Negro Race in America," by Prof. E. A. Johnson, LL. B.)

When all the other sturdiest characteristics of this race will have disappeared, when its greatest geniuses one by one will have ended their mortal career and then drop their lifeless remains into the elysian shades of the departed dead, and when their earthly-won glory after glory has been swept away by the ravages of time, this record, like the everlasting hills, will abide forever.

The intelligent religious habits of this race have ever been, and are now, on the increase, as the following facts will prove :

1. Their power to organize and to perpetuate organization is clearly and fully demonstrated in the existence of the A. M. E. and A. M. E. Z. churches, which are not myths, but living realities.

2. This proves that the Hametic idea of God, His character, and how He is to be adored, is not vague, but intelligent and full of Christian harmony, pathos and religious fervor.

3. They know that the basis of the Christian religion lies in sound practical morality, and this is what the leaders and educators of the race are constantly inculcating into the youth. Dr. C. K. Marshall makes the following remarks :

GREATLY TO THEIR CREDIT.

*Among the notable facts in the history of the colored race since the war are their sacrifices and generous donations out of their*



deep poverty for the building of so many cheap chapels. I think I speak not too strongly when I say they have built and paid for several thousand of them—three thousand certainly—in the Southern States. Very few of them have cost less than \$400, and from that sum all the way up to \$10,000 and \$12,000. There are seventy counties in my State, and they average some four chapels to each county—I might say six to each, I presume the average would be still greater in several of our States. They have as a people, unaided, spent out of their meager earnings several million dollars for chapels, besides all the other expenses incident to the maintenance of public worship, Sabbath-schools, and innumerable little matters of repair, alteration, improvement, picnics, etc. With the aid of judicious men I have come to the conclusion that the Negroes have spent for the promotion of the matters referred to not less than three million dollars. Very judicious and intelligent citizens tell me I am still under the sums raised and used for the purposes indicated. All this shows the tendency of affairs among them, and demonstrates the necessity of giving them every possible aid and support by economists, patriots, statesmen, and Christians. Ethiopia at our door is stretching out her hands unto God, and in the ears of all true men the bells strike the hour of opportunity.

And whatever criticism may be made upon the “cheap chapels” built by the ex-slaves within the past eighteen years, it must be said to their credit that, though they are comparatively cheap, they are very numerous, comfortable and cleanly. In many of our towns and larger cities they have built rather costly churches adding “warm tints, and decorating” them at a cost ranging from \$1,000 to \$20,000, and I doubt if our white people have expended as much money in repairing and in building new churches in the same number of years.

A thousand cheap chapels, with good and godly preachers of their own color, under proper conditions, would do this people more good than if St. Peter's of Rome, St. Paul's of London, York Minster, or Trinity of New York, were by miracle translated to the plantations or the Southern cities for their conversion.

## NEGRO SUPERSTITION.

The lecturer tells us that the Negro believes in witchcraft and sundry old-fashioned goblin tales, which one might charitably hope the white people, at least, had finally discarded. Then he says: "The weaving of spells upon enemies, the carrying of charms, the trust in various incantations, were mingled in a most inextricable way with love for God and trust in Christ. I could give many instances of this occurring from time to time within my knowledge down to the present year." He believes these are "the remnants of African devil-worship," still exerting "a stronger influence upon the race than any other force whatever, moral or physical." "There was [and there *is*, of course, "down to the present year"] the worship of God by their lips, in prayers and hymns, but the practical worship, in fear of consequences and acts of propitiation, was of the devil." Transcendent hypocrisy! Swallow it who can!

Still, I admit the race, as such, believes in signs, omens, dreams, fortune-telling, incantations, prognostics, and a nameless batch of nonsensical theories about days and times, and the doing or not doing certain acts thereon for luck, or love, or success in sailing, planting, fishing, moving, and the like, to the end, or rather to the white man's revered and ever-present palladium, the indispensable horse-shoe!

But for downright superstition—faith in omens, charms, signs, and incantations, and as often mixed with religious worship as among the Africans; refined it may be by science, polished by literature, dignified by ecclesiastical affinities; observed by Catholics, Protestants, and skeptics, in one form or another—I commend you to the *white people* of Austria, Germany, England, Ireland, Spain, Italy, Mexico, and the great Americas. Their name is legion, and they seem to have sprung from a cross between a frenzied crank and a paralytic idiot. True, the superstitions of the Negro race, like their forefathers, need a little more clothing to make them attractive, but in common sense, logic, truth to nature, experience and providence, they are very little inferior to those of the superior race. The difference is chiefly in dress and

decoration. The superstitious always adorn their divinities, fairies, and fetiches, in the habiliments of their own peculiar culture, but the idol is the same. Negro nonsense of this class is African, and only African.

But the white man has ransacked the vocabularies of all races, tongues, peoples, and ages, to find out the vagrant lunacies of their superstitions and to discover the efficient charm, the magic art, the sacred amulet, the weird conjuration, by which to effect the ends deemed of vital importance in the affairs of life.\* Availing themselves of these abounding stores, if possible they have outstripped the Negro in this undignified ethnical folly, putting science, reason, and Caucasian blood to a perpetual shame, to say nothing of Christianity. Do not ladies of refinement, Churchwomen of the Doctor's own Communion(?), and gentlemen, too, consult fortune-tellers, gypsies, and sorcerers? Could I not tell of some in the diocese of his own bishop, moving in the highest plane of fashionable devotion, who have, "down to the present year, mingled in a most inextricable way with love for God and trust in Christ" the sheerest, baldest, most Christ-dishonoring superstitions?

"Thus God with idols in their worship joined."—*Milton*.

It might do *such Christians* some good to study the twenty-ninth homily of that famous old Elizabethan book of Church Homilies, so rich in practical religion, and so full of rebukes of superstition.

Once, from home, I saw one of America's learned jurists, when turning back to attend to a forgotten duty, pause and deliberately describe a circle on the sidewalk with the toe of his *right foot*, and spit in the ring, to prevent bad luck, as I was told upon inquiry of my companion. He also worshipped under warm tints, decorations, etc. I read of a great general who, marching his troops from camp to the rescue of his home from his country's invader, suddenly ordered a return to camp because a fox had crossed the highway, an omen of bad luck! A white man, too!

\*See *Popular Science Monthly* for January, February, and March, 1883.



Friday seems to be the holiday sacred to the worship of a *Mardi Gras* divinity, the pinnacle of transcendental nonsense, the irrational literature of whose shrines, if written up, would challenge the shelves of the Bodleian Library. All these are purely Caucasian—the flimsiest tramps and the most unkempt vagabonds of an anti-Christian imagination. Where now is any margin for the Negro? Thus from the holy grail to the consecrated charm, covering a parenthesis of many centuries, the white people have been studying auspices, astrology, myths, fetiches, bird flights, running foxes, dancing rabbits, social and prophetic rats, and holding in solemn reverence the stupid oracles of the savants of insane asylums. Now, in this year of our Lord, we are gravely told, as an evidence of the fearful task of tiding the African over the shallows of his sad voyage toward a better estate, that he is very “superstitious.” Very like white folks!

I have seen a flock of gluttonous vultures, fresh from the banquet of a festering carcass, alight upon a tree of ripening fruit, which, though beautiful and delicious, they spurned and soiled. Their perch was brief, by no means desirable, but not alarmingly damaging. Gentle showers and sunshine soon restored the tree to sweetness and purity again. To the same tree came the spores of a parasite, and unostentatiously insinuated themselves under its receptive bark. The mistletoe grew, flourished, and spread its green foliage from branch to branch, and the tree perished of the devouring leech. In like manner have I seen scoffers at sacred things intrude their atheistic theories and blasphemous cant, and breathe their poisonous exhalations over “whatsoever was lovely and of good report.” “But they passed away, and lo! they were not.” A refreshing shower “from the presence of the Lord” renovated and sweetened all the place again. But to the same families, not of African descent, came the raven-winged spores of godless superstitions, spirit-rapping, religious charms, fetiches, Friday myths, fortune-telling, witchcraft, spells, and an endless jargon of meaningless platitudes alike insulting to God, degrading to Christianity, and at eternal war with Providence, as well as *abhorrent to science and granite sense*. Nor can they, if cher-



ished, fail, like the insatiable mistletoe, to destroy every vestige of true spirituality and vital godliness.

Indeed, they are more damaging, as they are more disgraceful, to a Christian civilization than all the stale and threadbare repetitions of apostates, scoffers, and mockers of God and his people. What else is it but mocking God in another form?

What is the acceptance of such doctrines and teachings but setting at naught the divine sovereignty, and the divine assiduity in watching the falling sparrow; multiplying the drops of oil in the widow's cruse, and the dust of flour in the bin, by "Him whose kingdom is an everlasting kingdom; who upholdeth all that fall, and raiseth up all those that be bowed down?" To store the mind with such heathenish and diabolical trumpery is to provoke the supreme and all-merciful One, for it dishonors and degrades him. He has proclaimed his law to colored and uncolored alike, against these things. See Deut. xviii. 10-12: "There shall not be found among you anyone \* \* \* \* that useth divination, or an observer of times [Fridays and similar days for such reasons], or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." These words were originally uttered, not to the African, but to the white race, and now to all. For one, I do not believe the American pulpit can discuss a more fruitful source of evil, sin and shame than the enthrallment of their people by the multitude of these all-pervading superstitions. They are parasites which eat out the energy and drink up the life of thousands of barren fig-trees all unnoticed by the spiritual arborator or the Sabbath sermon. But when a small flock of ravenous and ill-tempered vultures, from some loathsome rookery, perch for a transitory and comparatively harmless visit on a flourishing fruit-tree, all the land resounds with gongs, horns, drums, *fire-crackers*, and the flapping of scare-crows, to dislodge and banish them, as if some hitherto unheard of phenomenon had disclosed the signs of the near approach of the final dissolution of the universe.

## THE GRAND REMEDY.

Not yet have we reached the point where we want to consider his notions about the religion of the Negro, but as far as we have gone the reader will surely admit that the Doctor has uncovered a most fearful case of moral leprosy. But what does he offer as a remedy for it? He thinks he has discovered an infallible catholicon, more potent than the waves of Jordan or the wonders of the Cross!

First, then, you are to put aside "cheap chapels—the Negroes already have cheap chapels of their own; cheap plans will do no good whatever. No, cheap things are useless." You must build cathedral churches—that is the idea. "Make the church *attractive, warm in tint, decorated*, so as to please the Negro's love of color and form. Give to it a good organ—not a *melodeon*, but a good *church-organ*. Let the service be full and rich with choral song, and plenty of it. These things will be *IRRESISTIBLY ATTRACTIVE* to them." Then a school. What a panacea for the deadly evil that has filled the world with sin and woe and weeping for thousands of years, while heaven and earth have been laid under tribute to obtain a reliable balm, a demonstrable restorative. Not the Cross, but an ecclesiological charm! Not "repentance toward God, and faith in our Lord Jesus Christ," but decorated, tinted, costly, and irresistibly attractive churches and church organs.

This is so original! But no; am I not too fast? Look over the ages past, and see. Did costly temples and gods in matchless marble, or a ritual of solemn pomp, and ceremonials of the most "attractive" and spectacular grandeur, reform the morals of Greece? They were captivated by the rhythmic strains of orchestral music. Did it inspire them with a love of virtue? Did it restrain their passions, suppress licentiousness, or expel the propensity to lying and theft? They were a people of "forms, and despised cheap chapels." They built for the gods, and they built for the ages. But theft was the chief amusement of their gods, *and the philosophy* of stealing the glittering fiber of their mythology. *They were not* Negroes. No; they constituted the intel-

lectual enthronement of humanity. Yet stealing, lying and hypocrisy so prevailed that priests, philosophers and gods rioted in such debauchment and excesses that, had they been enacted at our capital, a Negro mayor, with a deep sense of the shame of derogating from the dignity of his office, might have read the riot act to the bacchanals and Olympian hoodlums, dispersing them by the *batons* of a blushing African constabulary, or harnessed them in the chain-gang to work out a penalty for violating the public peace. Timbuctoo\* was probably a great city when Pericles walked the streets of Athens. The African city still flourishes, but where is Athens? Vice dug her grave. Five talents were stamped upon her brow, and she hid them in the tomb of the Capulets. Timbuctoo put one talent to active use, and many talents are her reward; sinful, yet yearning for the better status. While we are in Africa, allow me to make another inquiry.

If magnificent churches and attractive music can blanch the Ethiope and bring his alienated nature nearer to God, how does it happen that the mountains of that "Dark Continent," too lofty for the eagle's perch, with the fountains, rills, cascades and thundering cataracts, blending their wonders of a divine architecture with the ceaseless anthems of melodious waters, abasing the pride of St. Peter's, Milan, Cologne and St. Paul's, in splendor and music—why do they not inspire high religious sentiments, and help the humble missionary in his task of planting the image of Christ in the souls of the natives? Yet there, where nature surpasses art, and laughs at the Angelos, the Wrens, the Handels, the Mendelssohns, and the makers of stained glass, with their "warm tints and attractive decorations," it is still true that the "*natural man receiveth not the things of the Spirit of God, because they are spiritually discerned,*" nor by scenic and spectacular displays, beyond the capacity of "cheap chapels" to unfold, or even the temples of God's own construction and decoration to effect, "but by my Spirit saith the Lord."

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\*By another name.



## THE GOSPEL OF MEDÆVAL ARCHITECTURE.

Nor do I believe that great ecclesiastical organizations have ever produced any better results with their cathedral monuments of art and ornamentation. Europe is everywhere bulwarked with astonishing superstructures, which, to an American eye, seem to have been revelations of magnificence or the handiwork of God rather than of men. Vast multitudes assemble in their naves. There the gaudy courtesan displays her meretricious and alluring blandishments, as little impressed by the pomp of mediæval art and orchestral anthems as would be the erring colored *Miss*, with her baby in her arms in a "cheap chapel," by the absence of all the attractions of "color and form." There one may see the shabby superfluities of mere numbers, the stolidly ignorant, the unwashed lazzaroni, the solemn brigand, the hypocritical thief, the seedy tramp—all kneeling and facing the last incarnation, yet gazing furtively around in scenes of bewildering beauty, or looking listlessly upon pictures of the Crucifixion, or the Last Judgment, that fill the well-instructed mind with sacred emotions; or with eyes devoutly fixed upon the angelic host that dwells in the arching dome in frescoed captivity; so devout! yet with their deft and nimble fingers searching the pockets of their worshiping comrades, plotting new raids, laying new schemes for plunder, and finding new arts of deception; and they are not Negroes! No, not one. And those "solemn temples" "are irresistibly attractive, warm in tint, decorated, so as to please the love of color and form."

Besides, they have, "not melodeons," peculiar to "cheap chapels," but cathedral organs; and such music! "The service is full and rich with choral song" and antiphonal choruses, whose rhythmic strains sound like "the voice of many waters."

Still, petit larceny goes on, and the brigand selects his victims, and hypocrisy and devotion commingle, and superstition reigns. And even there the warmest tints, streaming through the stained glass of saintly windows, from the very forms and faces of the apostles, the holy Virgin, and the Lord himself, upon the multitude below, fail to correct their morals, to make them truth-loving



and honest, transparent and sincere, or to encourage cleanliness, or a decent respect either for themselves or mankind.

I honor the memories of the brave, sincere and worthy men that built and adorned those massive and attractive structures. They conceived that such agencies would prove "irresistibly attractive" to the ignorant, the vulgar, the weary and downtrodden, to whom "cheap plans and cheap chapels" had proved a complete failure. Alas! what a disappointment.

But after all, "the lying and pilfering Negroes," with their alleged emotionalness, hypocrisy and false religion, follies and misdemeanors—the great majority of whom never saw any other than cheap chapels and very rarely even a melodeon—taken together, six million of them, they are incomparably superior to the stolid, brutalized, ignorant, cringing, unwashed masses of white people which gather at various seasons in those unsurpassed temples of religion (?). And, truth to say, "cheap plans and cheap chapels" are to-day the crying need of the very countries and cities where elaborate and costly temples of worship do most abound.

When John Wesley, of precious memory, turned his back upon Oxford, and York, and Canterbury, and St. Paul's, and went down to the neglected people and built cheap chapels, "he builded greater than he knew;" and the result has been, as Paul once said, "like life from the dead." And his voice, in those undecorated, plain chapels, on the hill-side, in the church-yard and cemetery, when driven from his own pulpit, sounded like the challenge of a resurrection trumpet; and twenty-five million souls have risen up and rally as Methodists to-day, in obedience to its solemn and awakening appeals. Nor is it unnoteworthy that neither the Great Teacher nor his apostles seemed to have bestowed one thought upon the notion that a sumptuous ecclesiology would prove the chief weapon in a spiritual warfare, and the efficient means of grace, when from all other measures "failure had resulted" in saving souls.

## NEGRO RELIGION.

The Reverend Doctor tells us the Negroes "were taught that they had to '*get religion*' by some process of conviction and conversion." He who "got religion therefore got a sense of God's love for him, and was *thenceforward free, so far as any moral law or guilt was concerned.*" Two things demand notice here. One is the statement about getting religion; the other on being free from the moral law, as a result of having "got religion." At present let us consider this freedom from guilt while living in open sin by Negro Christians.

This is a heretical doctrine known to theologians as Antinomianism. It was spawned in Germany, and fathered by the Rev. John Agricola over three hundred years ago, and was imported into England, making converts in every Church, the Established or Episcopalian with the rest, and among the ablest and most learned of the clergy of the time. Oxford University was tainted with the poison, and it found among its divines powerful defenders. The doctrine as then stated was this: "That the elect cannot fall from grace nor forfeit the divine favor; the *wicked actions they commit are not really sinful*, nor are to be considered as instances of their *violation of the divine law*; and that consequently they have no occasion either to confess their sins or to *break them off by repentance.* It is one of the essential and distinctive characters of the elect that *they cannot do anything that is displeasing to God.*"

A very eminent Episcopal divine, a scholar of Eton, Oxford, and Cambridge, taught in his sermons that "*the sins of the elect were so imputed to Christ as that though he did not commit them yet they became actually his transgressions, and ceased to be theirs.*"

When conscientious persons, regarded as of the favored class, came trembling under a sense of guilt to consult him, what did he tell them? "To repent, and break off their sins by righteousness?" No, not he. But that "it is but the voice of a *lying spirit* in the hearts of believers that saith they *have yet sin* wasting their iences, and lying thereon as a burden too heavy to be borne."

Look at the teacher, then at the taught! the Oxford divine, the negro pupil.\*

I want to put this fearful heresy in its full strength, and show its origin in part. The Orator shows the havoc it has wrought among the colored heirs of the lepered inheritance. One more quotation from another author shall suffice. He says: "The believer may do things wrong in themselves; *but when he does them, they are not wrong, because he is a believer*; so that were he to steal, the crime of theft would not in his case be a breach of the eighth commandment." Holy stealing! *Other divines of the same school rejected the entire Decalogue.* And this, because the apostle says, "Ye are not under the law, but under grace," and similar perversions of the Holy Scriptures. What wonder that to eyes half opened, that only "saw men as trees walking," and with the teaching he has received, the Negro should have said he had no use for the Ten Commandments. "Fo' de Lawd, dat air wor an impersition. Dat mought be in white folks' Bible, but 't worn't no hones' Bible. Moses never spoke no sich trash. 'T worn't no sort a 'ligion fur black folks." Alas! he little knew the eminent backing he had in his outcry, nor from what a pulpit!

For one I do not expect the Negro to excel his brother in white. And the latter has taught him many notions and doctrines, of which the Book of Common Prayer is not wholly free, which in some way he has, we are told, greatly perverted. Nearly all Africans were fatalists, and when they found great State-Church divines and creed-makers teaching—slightly as some say, emphatically as some think—a kindred doctrine, they could not (though the white man can) disentrall the tangled skein, and so they readily glided into the Antinomian interpretation of the degrees; and blending them with their original fatalism, *rested in a supposed innocent guiltiness of impossible sin.*

Nor can we burden modern fanatics and heresiarchs, colored or white, with the invention and original practice of these shocking and blasphemous rites of so-called worship. Turn to the seventh

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\*I do not think the colored people know the theory of their faith by the term Antinomianism. One, poisoned, may not know the name of the virus.



chapter of Jeremiah, and hear God's arraignment of old Israel. It reads thus: "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are *delivered* to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

The word "*delivered*" I have italicized because it prefers a fearful indictment against the Infinite One.

Nor were they Negroes. So one may see that these sins are not race sins; not in the blood, at any rate not exclusively confined to the Negro race.

Nevertheless, the Doctor correctly reports the theology of multitudes of the Negroes when he tells us they believed "God's law was freedom—faith would cover a multitude of sins—that he who became a Christian had no further any fear of God's law," and that so-called *sin* in believers and *holiness* were equally acceptable and well-pleasing to God!

*But who taught him?* Where did he receive such demoralizing notions?

Here begins the Iliad of his wrong lessons in morals and worship—the key to his *pious criminality* of life! He is to be a sort of saintly scamp, and serve God and the Devil, without losing favor with God; although it is written, "No man can serve two masters."

The Negro's faith, then, is used under the false interpretations of the Holy Scriptures, as Herbert Spencer tells us "Charity" is used by the well-educated Caucasian, as a legal tender for canceling crimes. He says they coddle themselves with "the maxim that 'Charity covers a multitude of sins;' for in the many in whom this interpretation leads to believe that by large donations they can *compound for evil deeds*, we may trace an element of positive baseness—an effort to get a good place in another world, no matter at what injury to their fellow-creatures in this."

This is a scientist's view of Antinomianism—or *sinless sins*—*being sanctified by "charity."* But really it is one and the same



wickedness, whether practiced in the name of love, faith, or charity, by the ex-slave of the South, or Spencer's European purchaser of paradise, who has not merely "robbed a chicken-roost," but has coined the tears and blood of the poor toil-worn laborer into ingots of gold. One pays for the privilege of "consecrated indulgence" in donations and charity; the other, perchance, in hymns and prayers. I rather think I would prefer the Negro's doom at the great day of reckoning, when weighed in the balances of God's own suspending.

WHO IS RESPONSIBLE FOR DOCTRINES?

Before dismissing this inquiry I beg to ask if "having been taught a false religion, that had only the FORM without the substance," caused those Negro wolves in sheep's clothing to cast aside alike all obligations of morality and the decency of domestic and public deportment, what caused the unchristian conduct of the Episcopal clergy in England who had taken their degrees in Cambridge, and Eton, and Oxford? I refer to those drunken, gambling, vulgar, swearing Reverend dead-beats. Were they also demoralized by FORMS, and by a false religion? A more godless set of FORMALISTS, without knowing the substance—"having no comprehension of what the substance ought to be"—it seems to me, never disgraced modern Christendom. Had I the space I would show from Episcopal pens the moral degradation of that pulpit in other days, to prove that the assault upon the illiterate Negro preachers might have come with a better grace from another direction. Was it not the Antinomian license, then teaching saintly (?) sacrilegists that no servant and child of God, especially in holy orders, "could possibly commit sin," that emboldens the colored learner in the same school of heresy to set at naught the law of God, as he believes, with *innocent sinfulness*?

May I find absolution if I quote only one Episcopal author to show the source of *religious immorality*? He says: "When we baptize children, we thank God 'that it hath pleased him to regenerate them with the Holy Spirit, to receive them for his own children

*by adoption,*' etc. When the same children are presented to the bishop for *confirmation*, he also addresses the Divine Being as having '*vouchsafed to regenerate* them by water and by the Holy Ghost, and hast given unto them *forgiveness of all their sins,*' while he adds, 'Many of them are as *vile young rogues* as ever existed;' and more, in after years proving '*as wicked in life* as men well can be out of hell.' Could Negro preaching more dishonor the Cross and sacred Name?" How much of the same practice does the reverend Orator propose to develop in our midst? Has it not already been witnessed in our State? If so, let me call their attention, whether colored or white, to the solemn words of a singularly outspoken old Episcopal clergyman, addressed to his baptized brethren: "Say not then in your heart, I was *once baptized*, therefore I *am now* a child of God. Alas! that consequence will by no means hold. How many are the baptized gluttons and drunkards, the baptized liars and common swearers, the baptized railers and evil-speakers, the baptized whoremongers, thieves, extortioners? Are these now the children of God? Nay, I say unto you, whosoever you are, unto whom any one of the preceding characters belong, Ye are of your father the devil, and the works of your father ye do. \* \* \* \* Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? And if ye have been baptized your only hope is this: that ye may yet again receive what ye have lost, by the spirit of adoption crying in your hearts, Abba, Father!"

#### LESSONS FROM ADVERSITY.

When I remember the labors in the rice, cotton, sugar-cane, and tobacco fields of our sainted missionaries, and the wonders that were wrought upon the black population by their holy ministrations for more than a hundred years without one word of cheer or God-speed, like the words of Canterbury's new dignitary, from the Protestant Episcopal Church, I am reminded of a fearful scene through which I once passed during the late war. I started from a battle-field with nineteen box-cars and several old passenger coaches loaded with wounded soldiers, bound for a distant hospital.

Curving around a hill that concealed the railroad track, another train came dashing at full speed and plunged into our train with a terrible crash. No battle-field could furnish a more horrible and distressing scene. The cars were telescoped, with intermingled human beings in every conceivable condition—dead, dying, wounded afresh, limbs wrenched, bones broken, bodies mangled—out of the battle into the shambles of slaughter! There were near a thousand souls on the train. We were miles from any town. Our surgical force was very feeble, young and inexperienced. We had a few surgical instruments. A few women—mothers and sisters, who had hurried to the battle-field in search of loved ones engaged in the conflict—were in one of the cars. The surgeons were soon at work; every man that could put a pound's weight on a lever, or hold up the head of a fainting comrade was at work. We surrendered our shirts, and the grass grew instantly white with materials for bandages supplied by the heroic women! Messengers on foot were hurried away for surgeons, wine, food, etc. No telegraph near. Noon came on; the workers were faint. Not a cracker to a hundred men; nor half enough water. On went the work—removing the *debris* to release the imprisoned, stanching blood, setting bones—doing all kinds of things with few and imperfect means. The noon passed; we were all nearly exhausted, and ready to surrender and lie down. Afternoon came, and with it supplies, instruments, food, wine, bandages, friends, and old-school surgeons with gray beards and large experience. They walked around, inspected the scene, took in the situation. Well, what did they say? Did they put on lofty looks and professional airs, and shut their learned eyes to what had been accomplished, and send out bulletins to the homes of the opulent, telling them "that something ought to be done by somebody and done soon?" Not so *our visiting surgeons*. They said we had no need for them; that the work amazed them, so well had it been done; that nursing and care and time would do the rest. They thanked us heartily; said we had done wonders; that not merely the sufferers and the relatives of the victims owed us all a debt of gratitude, but the Confederate Congress also (it sat in Richmond, too); and one brave



unsectarian old veteran M. D. added, "Yes, the thanks of mankind!"

However, there were a few *exceptions*—there always are. One M. D., who seemed to regard himself as a sort of surgical university, had lost his spectacles on the journey. He very politely borrowed mine. It gratified me to oblige him. Presently, my main reliance, a young surgeon, was taking up an artery that had been imperfectly fastened and needed a microscope. I called on the said M. D. to borrow his. He politely replied that he must decline; that it was a sacred trust from his old and honored preceptor, and it would be a great impropriety in him to lend it. When my spectacles came back by the hands of a dirty messenger, they were soiled, and no thanks came with them.

A case in point illustrates the same principle. At ———, a clergyman of another Communion was permitted to occupy a Methodist pulpit, his own people having none. He took up a collection to aid in building a church in ——— county, in which he assured the audience there *was not a church*. A wealthy old Methodist gentleman said that that was a reproach to Christianity, and the stain must be wiped out; and he made a liberal donation, only to learn a little later that there were seven Methodist churches in that county, and several hundred most excellent and intelligent members regularly worshipping in them! When reputable clergymen quit lying to bolster up a mere party Church, infidels will learn to pray and atheists to worship God!

#### A CHRISTLY CHURCH.

From the depths of my soul I adore the God of my fathers that in this world of endless shams, and above all, religious shams, there is so great an institution as Methodism! It is so broad, so catholic, so true to nature and freedom, on the one hand, and so loyal to Christ on the other; so free from bigotry, so scriptural and rational in her great cardinal doctrines, so capable of wielding the amplest learning and utilizing the humblest attainments; so *onward in movement* and progressive in usefulness, girdling the



world with her circuits and cheap chapels, her sermons and her songs of praise; so laborious, self-denying, and Christ-like in her ministry; so sympathetic, emotional, and triumphant.

"Millions of souls in heaven above  
Has she to Jesus brought,  
And millions more are on the way  
Whom she *alone* hath taught."

To her honored sons and daughters, colored and white, and all the devout worshippers at her countless altars, I would say: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death."

If, then, Methodists, black or white, are a little emotional, better that than frozen piety. An eminent divine abroad, of another pulpit, says of emotion that "it is always attended with dangers, we know; it is liable to abuse, we admit; but emotion in singing and reciting God's name and goodness is to our mind one of the highest states of man. It tends to the union of the soul of man with the spirit of God. It is a *most effective check* to the growth of carnality and worldliness, and furnishes a powerful counteracting influence to the many strong temptations of life." Who shall decide when doctors disagree? For one, I regard the popular outcry against emotion in religion as the battle of infidelity in Sunday clothes. Emotion is the life of the heart—almost the heart itself. It is divine enthusiasm lifting all the latent faculties out of the frigid pit of inactivity and darkness into the light and warmth of a new life, and a higher life.

Jesus himself was the embodiment of the emotional nature of God, and one of the specialties of his mission was to teach men that God possessed a tender, loving, parental heart, full of yearning and sensibility. After all, it is this Christly sympathy, another expression of emotion, which he ever evinces for the downtrodden and those that be out of the way, that touches and subdues and ennobles their natures; and its refining power will enable them to

say with an apostle, "The love of Christ constraineth us;" and that love will bleach the last remnant of the "barbarian" out of them, and make them models of morality as well as of zealous worship. Love is emotion. A marble statue may exist without sympathy, enthusiasm, tenderness, or tears, but not a renewed, spiritually-minded child of God.

Bishop Wilberforce says, "Religion is not a science, but an experience, a sense of the love of God shed abroad in the heart." I pity the man who imagines that he loves God tenderly and truly, and at the same time treats emotion in religion as a frivolous and fanatical farce. Moses, the psalmist, the apostles, and the Great Teacher himself, were as much characterized by the manifestation of emotion as by any other moral excellence. That "Jesus wept" is a greater and more efficient fact for the uplifting of all races of men than that St. Paul wrote. Witness the champions of the Church in every age. They were not made of ice, or iron, or marble. They were not emotionless. Witness Chrysostom, Augustine, Savonarola, Luther, Calvin, Whitefield, Wesley—and millions more. An emotionless Church is a frost-bitten Church, a dead Church.

I have heard Canterbury's great Primate of all England—the Most Rev. Lord Archbishop Tait, D. D., LL.D.—and it amazed me to see and hear one so learned, so exalted and world-renowned, from deep communion with God and profound penetration into the spirituality of religion, scandalize (?) his high office, the whole body of the clergy, and the entire Establishment, by the exhibition of so much emotion as to prove himself to be as much a Methodist in the pulpit as he was a heavenly-minded Christian when out of it.

#### SIMILARLY RECEPTIVE.

If the black man appears to be more emotional than the other race, it is not because he is constitutionally more religious, or capable of greater spiritual receptivity, but because less cultivated, and less preoccupied by a thousand engagements, pursuits, and *studies, than is his brother in white.* No man on earth, in a nor-

mal condition of body and mind, is, nor can be, destitute of a religious faculty, any more than a tree bearing quinces can live and not be, in its roots and trunk, a quince-tree. It may be grafted with the upas, quassia, belladonna, or nightshade, and the baneful usurper will thrive, while the quince, the banished or imprisoned heir to the pre-eminence and the crown, shall be hid in prison. So have we seen the soul's religious susceptibilities grafted with the noxious growths of superstition, infidelity, and agnosticism, or loutish indifferentism, a sort of cactus, upas, or deadly nightshade, and flourishing upon purloined sap—a perverted tree!

The gulf of separation between a man and his dog is the fact that man is a religious creature and his dog is not. Subtract the worshiping, praying, praising, God-loving, religious faculty from the human soul, and the status of the dog, and his relations to life's environments, would be better than man's. No brute can obey the command to "love God with all the heart, and soul, and mind, and strength." But men were made in the image of God, and the races are all religious alike in natural organization, tastes, and felt necessities. Like any other faculty, the religious faculty may be paralyzed, and carried to the grave like an arm or a foot which has ceased to perform its normal functions. And this verisimilitude of humanity, in spiritual attributes, makes the "preaching of Christ the wisdom of God and the power of God" for the salvation of all men, irrespective of race, color, or previous condition. Consequently, St. Paul says he "came not with excellency of speech or of wisdom," lest the cross of Christ should be undervalued or set aside for the inventions of men, and Christ be forgotten. Hence, in preaching Christ and him crucified, the Baconian scheme of inductive philosophy, as a gospel of trials, "experiments, and modification of method," is wholly ignored by true gospel preachers, and "Christ and him crucified" is taught along the river's side, on the rice-field and sugar-plantation, the cotton-patch and the tobacco-farm, under the trees or under the stars, without even the welcome melodeon, or even the cover of the cheap chapel; and among the colored race countless souls have



thus been found and brought to repentance. I admit that superior churches are very desirable, but they can never take the place of the irresistibly attractive cross of the Crucified One!

#### CLERICAL IMPOSTORS.

But he tells us those Antinomian Negro preachers "were earnest and successful." Successful in what? Surely not in leading sinners to repentance, and building them up and edifying them with the knowledge of Christ? Not at all. But here a sad condition of the race is revealed. The Negro possesses versatility of talents and capabilities similar to the white man. He can be a mechanic, a physician, a musician, a draftsman, a jeweler, a lawyer, a teacher, a painter, an artist, a printer, a — well, anything the white man can be. Probably not for centuries on the same plane.

But he is shut out from trade-learning and from office-holding, and this gradually more and more, and all the time his faculties are aroused, his ambition awakened, and he wants to get out of the ruts, the routine and the monotony of life, and preaching in the rural districts, and on the plantations, is the only vent, the only field where he may display his pent-up powers. So he takes to the pulpit. As to personal piety, purity, and the love of souls and of Christ, those are not matters of the least thought. The little pulpit in the cheap chapel is to him a throne of regal power. It gives him pre-eminence. He becomes a dictator. It puts money in his purse. He gets fine clothes, and is a great Mogul!

His sermons (?) are generally modeled upon the New York pulpit—standard gauge—and he may discuss the tariff, the governorship, exploded steamers, shipwrecks, murders, rebellion, freedom, the ballot, Pandora's box, the priority of color in the races, the color of Satan—black or white, the solar system, the duty of voting for the favorite candidate, the rights and wrongs of labor, wages, Kansas, the lucidity of the Apocalypse, the impossibility of a believer doing any wicked thing or displeasing God by so-called criminal acts.



Nevertheless, there are hundreds of most exemplary, worthy, and very able preachers among them, and cultivated white people often listen to them and esteem them highly.

They have bishops, presbyters, elders, in their several denominations, of remarkable learning, eloquence, and ability. The tendency upward is quite phenomenal. The town and city preachers feel their characters guarded, and their minds prompted to improvement by the prevailing public sentiment, and by the influence and examples of the pastors of the white Churches.

It may also be said to their credit that they have many well-educated and very able men in the learned professions and in numerous departments of public pursuits. There are lawyers, physicians, diplomats, authors, artists, divines. And all well-informed citizens know the marked impression many of them have made in the Southern State Legislatures, and in the halls of Congress, and elsewhere.

For one I can never forget how the English people were taken by surprise at the appearance in their great Metropolis of the Negro delegates to the Ecumenical Methodist Conference. They were not prepared to see colored gentlemen who knew the value of fine apparel, spotless linen, and faultless attire; who understood the canons of politeness, and the dignity of the episcopacy. They were amazed at their skill and readiness in discussion, their eloquence in the pulpit, their abilities and attainments generally. And the white Southern delegates at least enjoyed the evident surprise, as it refuted the thousand misrepresentations of their former owners, and proved that though the "*slave trade*" may have been "the sum of all villainies," the system of American slavery, with all its evils, was not wholly incapable of that sort of evolution by which the "barbarian" might rise on the scale of true development and learn to appreciate the status of the English-speaking nations, and the Christianity of the Church of the living God. These facts naturally stimulate habits of study and improvement, and tend to raise and hold colored preachers up to a high standard of morality and religious consistency.

And gradual reforms with education will, in time, correct the ignorance and irregularity of those ugly specimens referred to, which the better class among them now condemn and spurn. Every year shows great improvement. Among the regularly appointed colored preachers of the Conferences they are held to a strict accountability to behave as true Christian men, or *they are expelled!*

But I state this condition of things to show the friends of the race why things are as we find them. There are not educated, godly, and reliable colored preachers enough to meet the necessities of the multitude. And unfortunately some of their Northern white friends taught them, among the first lessons of freedom, to beware of the Southern white preachers as their worst enemies. So here were Scylla and Charybdis over again.

#### ON GETTING RELIGION.

I promised to notice the attempt to place in a ridiculous light the common phrases "getting religion," "got religion," etc. This is treated as a ridiculous utterance, conveying a very unscientific, and in the estimation of very many, and the Reverend Author among them, I dare say, an unscriptural idea. But backwoods, Church-provincial, unscientific, unæsthetic as it may sound to ears trained by the terminology of the Advanced Church *Belles-lettres*, it nevertheless conveys to the minds of great multitudes of Caucasians, as well as, I trust, to many Africans, a deeply significant truth. Between "*getting*" and receiving there is only the difference in meaning of the shadow of a shade. Webster gives the meaning of "get," "to obtain; to gain possession of; to acquire; to come into possession of; to get favor by kindness." Now, what do the New and Old Testaments alike teach concerning this matter? "After that the kindness and love of God our Saviour toward man appeared, \* \* he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly." (Titus iii. 4—6) Now, I want to know if those persons "got" or "acquired" anything. To Israel, God said: "*A new heart will I*

give you, and a new spirit will I put within you." (Ezek. xxxvi. 26.) Did Israel "get" anything? St. Paul, in 1 Corinthians vi., draws a portrait of the Corinthians before they were "convicted and converted"—and it is on a par, at least, with the wicked Africans—and then adds: "Such were some of you, but ye are washed; ye are sanctified; ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Did they "get" anything? or did they simply "obtain" those gracious bestowments? In 2 Corinthians v., he says, "If any man be in Christ Jesus, he is a new creature;" "gets" a new heart that old Ezekiel told us about. St. Paul (Rom. viii. 16) tells us, "The Spirit itself beareth witness with our spirit that we are the children of God."

Was any sensible thing experienced by those to whom the apostle refers? Did they "get" or receive, or "come into possession" of anything? St. John (Rev. ii. 17) says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth [or "getteth"] it." Then there is the returned or converted prodigal son, with the assurance ring on his finger, and the father's own shoes on his feet; and the father's wardrobe has also been made to contribute to the comfort and adornment of this "new creature;" and more than all, the father has embraced him, and greater still, he has kissed him!

But after all that is a kind of realistic or Methodistic way of presenting things to our perceptive faculties, wide off the—what? Speak out and say, "The intangible nebulousity of transcendental, unknowable, and indefinable metaphysical distinction!" That is all there is of it. The pulpit often ridicules true religion, as well as skeptics and scoffers.

Then I am to conclude that the "new heart" is not what we thought it; that one "gets" nothing but a blank ticket in a lottery; the Corinthians "got" no "washing;" the Romans received no real, only a supposititious "witness of the Spirit," and the "hidden manna" was but the ashes of a promise that was spoken to the ear, only to be broken to the hope, while the "white stone



and new name therein" were as meaningless as if they had been offered the apples of Sodom! The prodigal son also might as well have remained in the far country, if he did not and could not know he had "got" home, nor that he had shoes on his feet, and a ring on his hand; and if he did not know he had "gotten" the best robe on his shivering loins, then, for any good it would have done him, he might have frozen to death on his father's bosom!

4. In pulpit eloquence and pastoral theology, they rank among the ablest of the day. For example, such divines as Bishops D. A. Payne, D. D.; A. W. Wayman, D. D.; Thomas M. D. Ward, D. D.; John M. Brown, D. D., D. C. L.; H. M. Turner, D. D., L.L. D.; R. R. Desney, D. D.; W. J. Gaines, D. D.; B. W. Arnett, D. D.; A. Grant, D. D.; B. T. Tanner, D. D.; B. F. Lee, D. D.; M. B. Salter, D. D.; James A. Handy, D. D.; J. A. Bebee, D. D.; J. W. Hood, D. D.; C. C. Pettie, D. D.; S. D. Ferguson, D. D.; Wm. F. Dickerson, D. D.; J. P. Campbell, D. D., L.L. D.; J. A. Shorter, D. D.; R. H. Cain, D. D.; S. T. Jones, D. D.; and Wm. E. Johnston, D. D.; Revs. J. A. Armstrong, D. D.; J. B. Reeves, D. D.; E. H. Coyet, B. D.; R. H. W. Leak, J. B. Middleton, J. E. Wilson, D. D.; E. C. Brown, A. M.; E. J. Gregg, J. E. C. Barham, J. W. Telfair, W. J. Jordan, H. Epps, L. B. Simms, H. Young, I. S. Lee, D. D.; E. M. Brawley, D. D.; C. M. Granderson, A. M.; W. D. Chappelle, A. M.; S. H. Roberson, B. H. Williams, D. D.; J. H. M. Pollard, A. M.; Geo. C. Rowe, A. M.; J. L. Dart, A. M.; H. E. Hart, B. D.; C. M. Crosby, D. D.; P. W. Jefferson, D. D.; J. D. Lites, G. W. Clinton, A. M.; J. D.

Barksdale, W. W. Becket, B. D.; A. J. Harris, H. M. Dillard, C. P. Nelson, D. D.; W. A. Holman, A. M.; J. H. Welch, D. D.; W. B. Derreck, D. D.; J. B. Lofton, H. B. Delany, A. G. Davis, B. H. Williams, D. D.; A. W. Lowe, John Jasper, L. R. Nichols, D. D.; Alex. Crummell, D. D.; J. J. Worlds, N. B. Sterrett, D. D.; W. V. Tunnell, R. E. Wall, D. D.; D. D. Moore, J. Perry, J. S. Sampson, D. D.; T. J. Brown, S. F. Fleglas, etc. Time and space in this short edition prevent me from naming all the living pulpit giants.

As religious authors, they are advancing toward the goal of able scriptorians. Such as Revs. Embry, Steward, Johnson, Copping and Smith; Bishops Gaines, Payne, Turner, Tanner, Lee, Wayman, Handy, Grant, Arnett, Salter, Pettie, Moore, etc. In Christian philosophy, they move along with and in sight of the brightest galaxy of the Japhites.

I will now return to the discussion of the main topic of this chapter, after an apparent digression therefrom at some length, as the reader has perceived, and yet it was necessary for me to take such a course to establish the susceptibility of the Hamites.

#### THE SKIN.

Preceding the argument which is to follow with reference to the *Corium*, or true skin, I would say that when the juices of the body are evacuated through the pores of the skin, the process involved is called perspi-

ration. It has been estimated that there are above *three hundred thousand millions of pores* situated in the glands of the skin of an average man. Out of these pores more than fifty per cent. of what we eat and drink passes off by *insensible* perspiration. Therefore, if we consume ten pounds of food in a day, six and one-quarter pass off insensibly. In a night of seven hours sleep, about forty ounces, or two and a half pounds, are discharged by perspiration. You may average the discharge from the surface of the body at from half an ounce to four ounces an hour, by both sensible and insensible perspiration. By this calculation it is possible for one to see how wonderful a part animal economy plays in the perpetuation of good health, and is also necessary to one's very existence. Hence the great importance of cleanliness, and an ablution of the entire body frequently. Millions of people who, because of *partially* obstructed perspiratory glands, are afflicted with colds, rheumatisms, fevers, and other inflammatory disorders; and when these glands are *completely* obstructed, of course additional labor is thrown on those very important organs, the kidneys, as hereinafter mentioned—the life-giving functions cease to perform their offices, and death inevitably ensues.

Hence it might be seen that the pigment cells which exist under the skin, may or may not be somewhat affected by the excretion in question, as shown in *Chapter II.*



Blackness of skin is not necessarily characteristic of the Hametic branch of the human family. If such is not the case, what argument can be set up concerning the black Shemites in the person of the black Jews in Loango, Africa, and the Japhites in the person of the black Hindoos, and the Moors of Spain? If I am logically and scientifically wrong on this grave question, I would be gladly corrected by a reasonable argument from any one who will assume the task. It is generally conceded that the skin of the Hamites is "soft and oily."—*Kolin*. If so, this is an important admission, as every eminent physician knows. God has provided the human skin with two indispensable glands—the *perspiratory* and the *sebacious*. By means of the former at least one hundred grains of effete nitrogenous matter that would be injurious to health are thrown off—it should not be forgotten that the very same perspiration serves to regulate the heat on the surface of the body. Whenever this excretion is checked or arrested it throws additional labor on the kidneys, and often proves fatal to health and life. By means of the latter a peculiar fatty substance is excreted from the skin, which tends to prevent the skin from becoming dry and crack by the influence of the sun and air.

If Mr. Kolin's remarks on the skin prove anything at all, they prove that God, who is the Creator of the human race, has made wonderful provision in this particular for the dark-colored races of mankind, in that

He, *because* of their dark complexion, has given them what is needed. Races of men are white or black in proportion to the number of pigment cells found amongst the other cells secreted on the surface of the *Corium* or true skin.

#### THE SKULL.

The lateral compression of the skull is not a peculiar mark of the Hametic race. The learned Dr. Pritchard makes three divisions of heads in the human family: First, prognathous; second, pyramidal; third, oval. Now these varieties are certainly found among all races of men according to their savage, pastoral or civilized life or habits.

Nature is her own model, and as God is her author, she must not only be true in every respect to her work, but graceful, except when her immutable laws are interfered with, as I am prepared to prove in the subject under consideration. But before I do so, I will submit this scientific axiom: The convolution of the brain gives configuration to the skull of the future embryo at the time of coition, if fecundation results, as is manifested in Chapter V.

It was customary in Vesel's time, among the Germans, to flatten the occiput and to enlarge the parietals. The Belgians were accustomed to flatten the parietals. The French, the Italians, the Icelanders of the Grecian *Archipelago*, the Turks, the ancient Sisyne and the

Marcrocephali of the Euxine Sea, the inhabitants of Sumatra, Nicobar ; the Peruvians, the Omagnas and the Hamites of the Antilles—all of these people or nations resorted to certain bandages and instruments, and even the simple pressure of the hands, that the cranium might be formed according to their taste or style.

I take great pleasure in submitting the following laconic sketch of the human cranium, which will serve my purpose for the time being :

“The head, the seat of the brain, is divided thus : The bones that compose the cranium and those that enter into the formation of the face. The cranial bones are eight in number : First, *os frontis* ; second, two *ossa parietalia* ; third, two *ossa temporum* ; fourth, *os occipitis* ; fifth, *os sphenoids*, and sixth, *os æthmoides*. There are five proper bones to the cranium : two parietal, two temporal and the occipital. These are the three bones common to the face and cranium : *Os frontis*, sphenoid and æthmoid. The face proper is composed of the following fourteen bones : Two *ossa nasi*, two *ossa lachrymalia*, two *ossa malarum*, two *ossa maxillaria superiora*, two *ossa palati*, two *ossa turbinata inferiora*, the vomer and the *os maxillare inferior*. The situation of these bones, is on general principles, the same in the five races of men, the opponents to the contrary notwithstanding. The cranium has five sutures : Coronal, sagittal, lamoidial and the two squamous. There are sixteen sutures of the face : One perpendicular nasal, two



lateral nasal, two lachrymal, two transverse nasal, two external orbital, one mystachial, one transverse palatine, longitudinal palatine, two maxillo palatine. There is no marked or particular difference in the sutures of the five races."

It is hard for the enemies of the Hametic race, who are acting as their connoisseurs, to make out a strong case of race inferiority, except the Hamites on general principles were wanting in any of the above formations of the bony structure of the head.

#### THE FOREHEAD

A low, depressed, slanting and narrow forehead is no more a characteristic feature of the Hamites than it is that of the Japhites, since you will often meet this feature, as peculiar as it may be, in all races of men ; and those who doubt this statement can hereafter use their naked and non-scientific eyes, and I am sure they will be convinced by no stronger argument.

#### THE PROFILE OF THE FACE.

This is another feature that is certainly common to all races, exactly in proportion to their highly developed moral sentiments and intellectual training. Hence a projecting face with a retreating chin, may display more or less the lack of the two qualities mentioned *above*, therefore no particular characteristic of any race.

HAIR.

Black and woolly hair are not peculiar characteristics of the Hametic race. The hair of the so-called Negroes is not woolly, for it has been scientifically put to the test by Professor Liebig, a German scientist of great repute, who has proven that it is the same as that of any other race.

"The numerous varieties of hair equally depend upon the secretions of the elementary substances of which the body is composed. This law is universal, it applies to black and white alike. Among the civilized nations of Europe, the hair invariably becomes of lighter color as we advance toward the North." These changes, of course, manifest climatical influence; and yet, among the barbarous nations of Africa, Asia and America, the same color of hair is found in climates completely different. Here, in this case, the lack of civilization seems to exert some kind of influence on hair. Now, while the dark-haired Italian and the Scandinavian with his flaxen locks, although belonging to the same variety of the human species, exhibit the effects of the action of climate, the Laplanders have hair as black and as rough as the inhabitants of Mongul, Thibet and China, a race with which, for other reasons, must be assigned them a common origin. This fact alone, if there were no other, would explain the case in hand.

"It is said that all the so-called Negro tribes have crisped or curly hair, even the Jalops, who have their's a little longer and less curled." This is not a universal rule, and therefore cannot become anything like a standard. "The climate, in those regions of Africa where the most crisped-haired nations are found, has most wonderful effect it seems upon the hair".—*Bruns on Africa.*

It is very self-evident to the careful and considerate reader that the extreme varieties of hair, if reason and the general unity of the human race did not show otherwise, would certainly *strongly* suggest the "plurality of species of men." Now, it should not be forgotten that civilization has much to do with the healthy condition of the hair; and as "spicy food, alcoholic beverages, luxury and voluptuousness are the vices common to civilized people, and these are evils that tend toward the alteration of the structure of the hair and its healthy follicles," it stands to reason that its texture must undergo considerable degeneracy from *sycosis*, which might account for many of its variegated colors, or *hystricisis*. This important and scientific truth finds support in Dalton's Physiology, page 73. According to existing circumstances, hereinafter explained, this conclusion is inevitably reached. Say what you will or may, it is true, however, that it may take centuries to bring about such a result, yet it is bound to come. When men will have reached a higher state of knowledge, as they must according to the parity of reasoning, then they will check



the causes that produce these great varieties of hair in the human family. They must in many cases be the result of disease and not simple operations of nature. The scalp needs the best of attention for it is filled with hair, and the hairs have their seats or situations in the sebacious glands, which are overspread with minute blood-vessels or capillaries that supply their follicles. The quality of the hair then depends largely upon the condition of the follicles, as all must readily admit. It follows, therefore, logically that the luxuriant or scanty growth of the hair is caused more or less by the presence of the necessary materials taken up by their healthy or unhealthy roots, as the case may be. People who have a full head of hair attribute the same to the care they give it. If the follicles of their hair are kept healthy, a good result can always be looked for. The time is not far in the distance when the crisped or curly hair of the so-called Negro will be a thing of the past. The fact is evident from what has transpired with them in this and other countries, since they have been paying some attention to the development of their hair. You have but to consult the learned Dr. Bachman, an able naturalist, on this important question, and you will certainly be satisfied. Consult your own observations, and see if what I contend for is not in keeping with reason as well as with undisputed testimonies from all competent sources. I regret that I cannot continue the discussion of this important subject any longer,

but I commend the study of the same to your earnest consideration.

#### THE EYES.

It is charged by those who are desperately opposed to the existence of the Hametic race, and therefore to every feature that tends to beautifying them, "that their eyes are usually large, red and round, and seem ready to start from their bony cavities." If this particular feature was the sole characteristic of the Hamites, it would be a scientific question how they came by it, since many Japhites possess the same thing. The charge is an erroneous one. The eyes of the Hamites are generally well proportioned, bright, sometimes black and beautiful, expressive of quick perception and average intelligence, good moral sentiments and religious fervor. They are only red when hypohemia exists. The contemplation of the human eye is indeed a remarkable piece of scientific work. The mechanism thereof will never cease to be a great wonder to mankind. The eye in form is nearly globular. It consists of the three following *coats* and *humours*: *Sclerotica*, *cornea* and *retina*. In these are found *choroides*, the *iris* and the *pupil*. Then comes the *humours*—the *aqueous*, the *crystalline* and the *vitreous*. Their arrangement is simply beautiful, and of course attractive. I find that on general principles there is not any difference in the *matter that composes the human eye*, and why men should,

because of prejudice, try to set up an argument derogatory to the Hametic race, is foreign to all reason and common sense.

THE FACE.

A symmetrical face is partly the result of nature, and partly the outcome of civilization, education and refinement. If the concomitant sceneries are full of symmetry and attractiveness at the time of coition, and conception takes place, all things being equal, the resulting fetus after the fourth month of gestation will conform thereto; and in a reasonable time after birth, if the proper kind of *psychogenesis*, and moral and physical instruction are imparted, if to a male, he will be very handsome, and if to a female, she will be very beautiful. The charge, therefore, that the face of the Hamite is out of proportion is an insult to common sense, and a base crime against ethnic principles. Usually, where an ill proportioned face is found, it is the result of *prosopectasia*.

THE NOSE.

This feature of the face has much to do with its expression and beauty. The Hamites, except where nature has been tampered with, have "handsome, even Roman or Aquiline noses," and not such as they are charged with.

"The nose is the organ of smell in vertebrate animals; and, in the highest classes, is connected with the



respiratory function. In man, the nose, anatomically considered, consists of two large cavities called nostrils, a right and left, formed by the bones of the face, and separated from each other by a perpendicular flat partition called the *Septum narium*. Each nostril is divided by a spongy bone into chambers, termed the superior, middle and inferior meatus. The upper wall of the nose is pierced by numerous foramina, through which enter the filaments of the olfactory, a nerve of smell. Besides smell, the nose has ordinary sensation, like other parts of the face, depending on filaments of the trifacial or fifth pair of cerebral nerves. The external prominent part of the nose, which gives character to the features is composed of several cartilages connected to the bones and to each other by strong fibrous tissue, sufficiently firm to preserve the shape of this organ, and so elastic and flexible as to permit the expansion and contraction of the nostrils in respiration. The nose is not only the organ of smell, but serves also as the chief passage of the air into the lungs, and has a considerable influence upon the voice." *Hyposmia* is not characteristic of the Hamites.

The record from which I quote, speaks for itself, as you will see and admit. There is no time to guess at this ethnic question, for there is too much at stake. Be sure you are right, and go ahead. Take, for example, the report of the committee for the consideration of the *slave trade*, 1789, which furnishes the following infor-

mation: "Several differences of physiognomy are partly at least the effect of art. Numerous eye-witnesses concur in assuring us that the Negroes, the inhabitants of Brazil and the Carribees, the people of Sumatra and those of the Society Islands, depress and flatten with great care the nose of new-born infants." This practice, no doubt, obtained in Africa long prior to the slave trade in the above mentioned places. This deformity, if I am allowed to apply such a term to the case in hand, is that kind of *artificial physiognomy* that certain Africans in Africa delight to see, hence this *hereditary* configuration that is now common to some of the tribes in that country, and even to many of the race in this country. It is pleasant to remark, however, that where such a barbarous custom is not indulged in that peculiar and distasteful configuration is beautifully less, and nature is restoring what was lost by artificial barbarism. This, as a fact, is patent to all careful observers of Negro physical development and refinement the world over. A careful perusal of Lery's Voyage to Brazil, Delaborde's Relation of Carribees, Paris, 1764, and Marsden's History of Sumatra will confirm my position and satisfy both the *contentious* and *dissatisfied*. According to Adair's History of the North American Indians, these "savages, from South Carolina to New Mexico, have all of them the skull depressed, because they lay their children in the cradle in such a position that the crown of the head, which is placed upon a bag filled with sand, supports

almost the whole weight of the body." There is no particular reason why the savages in question should seek to give their descendants such a configuration of skull. It is a mere matter of taste with them, as it is with the Hamites under consideration. To the civilized, developed and refined Hamite a flat nose is not a slightly picture. Let every Hamite mother and father see to it that every legitimate means be resorted to to rectify this unsightly configuration. It is not permanent in character, since it is not the decree of nature nor nature's God. I have given as much time and space to the consideration of this branch of the subject as is necessary at present.

#### THE ZIGOMA, OR CHEEK BONE.

The height of the Zygomatic bones of the so-called Negro furnishes quite a field for physiological investigation. There are two very important bones in the composition of the head—the temporal bones. To them are attached the Zygomatic bones, which help to form the temporal fossæ, through which very important muscles and arteries pass; this same process of bones are intended by their arches to lessen the danger to which the *Squamous* portion of parietals are exposed to blows upon the temples; and again, they serve to unite the sides of the cranium to the face. In some races of men they are more prominent than in others. They may be the result of forced external configuration, and not that of nature. *It is a self-evident fact that the prominent configuration*



of the Zigomatic processes bears the marks of artificial physiognomy. There is no need of men who, because they are prejudiced against the so-called Negro, trying to form a rule by which they may deprive *that* race of a common origin from the Adamic stock. For the *die* with which the God of nature has stamped the unity of the race upon the Hametic branch of the human family, can *never* be erased by science, falsely so called. I am quite satisfied that it gives some of the so-called Negro's foes a *hard* task in trying to establish the inferiority of the race on the ground of natural history. It is indeed an undertaking that must ever remain incompleted work, say what they *will* and *believe* what they please. The Hamites look on and with a sort of suggestive smile they say, "Science or learning is of little use if it be not under the direction of common sense."

#### THE EAR.

The human ear, which is attached to the cranium, is composed of a *pinna*, a *lobe*, *tube*, *tympanic membrane*, *incus* or *anvil*, *malleus* or *hammer*, the *eustachian tube*, *semi-circular canals*, *vestibule*, and *cochlea*. In form and size there is no particularly marked difference in the make-up. The location of the ear of the human family, along with other natural features, and power to receive sound from far or near, demonstrate unmistakably the unity of the Adamic race, the enemies of the Hamites to the contrary notwithstanding.

## THE HUMAN LIPS.

The cause of the protruding and of the thickness of the lips of the Negro is a hard question to decide scientifically. Aside from looks, thick lips are no disadvantage to those who are subject to them, as you will now see or learn from the following quoted facts: "The lips are the edge or border of the mouth. In man, and some other animals, the lips are two fleshy, muscular parts composing the exterior of the mouth. In man they cover the teeth, and form a part of the organ of speech, being essential to the utterance of certain sounds called *labiales* in consequence. These parts owe their red color to their extremely vascular structure, and the thinness of the covering membrane, their sensitiveness to their abundant supply of minute nerves. By the color and general appearance of the lips, we may often judge with tolerable accuracy of the health of the individual; if they be pale and thin, and shrunken, there is a deficiency of the red globules in the blood, and a want of vigor in the circulation. This we find to be the case in anæmia and some other forms of disease. When the lips are full and have more or less purple in their tint, we know that the blood does not undergo its proper changes, and that there is danger of congestion toward the brain."

The thickness of the Negro's lips, all things being *qual*, is more in his favor than against him, and there-

fore he has quite a decided advantage over the races who are not thus favored. All sensible and not vain-glorious Negroes are very little, if any, concerned about the thickness or thinness of their lips. If to the black man of the Hametic branch of mankind God has given this peculiar favor, let him rejoice while others laugh him to scorn. Where deformity does not obtain, the Hamite's configuration of the lips conform to his great usefulness as a songster, whose music is more desirable than the classic Orpheus, and an orator, whose eloquence will yet shake the nations, whether in the physical, moral, intellectual or spiritual world. There are thousands of people to-day who know, scientifically the intrinsic value of the psychological caste, the physical structure, the moral tone and the spiritual attitude of the *black* Hamite, and would exchange theirs with him, if they could.

#### THE TEETH.

It is erroneously charged by Kolin, and other enemies of the Hametic race, that "the fore-teeth of several Negro tribes are naturally sharp, as those of carnivorous animals." The learned gentleman in question, forgets that the race of man stands at the head of the mammalia family; that every adult man, or person, has thirty-two teeth of regular shape and size, according to the testimony of demonstrative anatomy. And wherever teeth of the above description are found, they were made so from choice by the possessor, that is, they were filed



into that shape, and consequently their *carnivorous shape* is not a result of natural growth. If the so-called Negro is a man, he is then a human being, belonging to the mammalia family, and, therefore, he must have thirty-two teeth of regular shape and size.

Dr. R. J. Macbeth, an eminent dentist, has this to say, which we quote as appropriate at this point:

Nature provides us with two sets of teeth—a temporary set, which lasts until the seventh or eighth year, and a permanent set which ought to last as long as we last. We will consider first the temporary set.

The temporary teeth are twenty in number, ten in each jaw. The first teeth of this set usually make their appearance at about the seventh month after birth, the last before the end of the second year. (There are some variations from this rule.) At about six years of age, the first permanent teeth, two upper and two lower—called the sixth-year molars—make their appearance. Their position is just behind the last teeth of the temporary set. Coming at an age when little attention is paid to a child's teeth, these teeth often decay. They should never be extracted, if it is possible to avoid it.

What is commonly called shedding teeth, begins about the seventh year. At that time the permanent incisors, or front teeth, make their appearance.

After the front teeth, four in each jaw, the temporary jaw teeth are shed, and in place of each of these comes a tooth somewhat smaller, called a bi-cuspid. The canine, or eye teeth, are shed last of all.

We now see a wise provision of nature, and a reason for not extracting the temporary teeth. As each permanent tooth appears, the remaining temporary teeth serve to keep it in its proper position in the jaw. The permanent front teeth, being much larger than those they replace, would force themselves backward, if the *teeth were not in position to prevent them from doing so.* The

permanent eye-teeth, coming last of all, and being much larger than those which they replace, the bi-cuspids, would be forced backward if the sixth-year molars were not in position to prevent it.

Extracting the temporary teeth too early is often the cause of an irregular permanent set. The second molars come at twelve years of age. The third molars, or wisdom teeth, come between the ages of eighteen and twenty-four, sometimes even later, and sometimes not at all.

Extracting the sixth-year molars in a child will often spoil what would have otherwise been a well-shaped jaw, particularly a lower jaw. The remaining jaw teeth will often slant forward, and by causing the teeth to come together irregularly, produce serious irregularity of the set above or below, as the case may be.

#### THE JAW.

Sœmerring, a very noted naturalist, and an accomplished author, charges without any scientific proof that the jaws of the Hamites are more prominent than those of the whites, and therefore that would necessitate much stronger muscles of mastication. It is certainly apparent to every careful observer that the Negro, so-called, does not, as a general nor particular rule, conform to the principle in question any more so than the other races. Moreover, if prominent jaws are the standard types by which Negroes, so-called, are judged, the line thus tightly drawn will *undoubtedly* inclose many Japhites. The masseter muscles are charged with the office of mastication, both in man and the brute family, but it must not be considered that in strength it is greater in its function in the jaws of the Negro, so-called,

than in that of any other race, because that is certainly not the case, as is evident from common sense and all ethnological data. Our Creator, in the creation of these muscles, did not give to the Hamites any other kind but that common to the human family, since the food upon which they subsist is no harder than that of other races. It is a scientific truth that the "upper jaw, or, as they are generally called, the superior maxillary bones, are the largest bones in the face, with the exception of the inferior maxillary or lower jaw-bone. They form by their unison the whole of the upper jaw, and assist in the construction of the nose, orbit, cheek and palate. The muscles of the jaws, as might be supposed from the work they have to perform, are strong and numerous. The action of the lower jaw is effected by the attachment of fourteen pairs, and of the upper by that of ten muscles. Many nerves, arteries and veins are also connected with them."

#### THE SPINE OR BACKBONE.

This column of bones consists of twenty-four vertebræ, or small bones. Their connections with each other are by means of cartilages, articulations and ligaments. They are divided thus: Seven belong to the neck, twelve to the back, and five to the loins. From the atlas to the coxes is a foramin through which passes the spinal cord or marrow. This cord is the cranial *elongation* of the spinal marrow or nerve trunk, of



which the reader will hear more in another chapter. The office of this column in the Hametic race is the same as in that of any other race. It supports the head; from it project the arched bones styled ribs, of which seven join the sternum on each side by means of cartilaginous substances and symphysis, and in this way the thoracic region is formed for the lodgment of the viscerae thereof, while the five lower ribs, with a number of muscles, constitute the abdominal cavity. The sacrum, or loins, form the pelvic region by affording attachment of the innominate bones, and these and muscles, etc., make up the cavity for its viscerae. The acetabulum is that cavity which receives the head of the femur or thigh bone. By means of articulation, tendons and ligaments the femur, tibia, fibula, and the patella, the os calcis, the astragalus, the mavisulare, the cuboid bones, the three cunieform bones (the cuboid, cunieform externum, cunieform medium, cunieform internum), metatarsal bones, first and second phalanx of the big toe, the first, second and third phalanx of the other toes—are all joined together, on general principles, the same in all races.

BANDY-LEGGED, OR CNEMOSCOLIOSIS.

Bandy legs generally arise from accident to or disease of the bones thereof, and are not the result of natural growth, as charged up to the so called Negro race. Here the remarks of Malt-Brun on the bandy legs of

the Hamites are very timely. He says: "The crooked legs of the Negroes, which had been observed by the ancients, that is, by Aristotle, appear equally common among the Mongol nations. This deformity has been attributed either to their being prematurely accustomed to the saddle, or to the posture in which they are placed during the period of lactation, fastened to the back of the mother and clinging to her forcibly with their knees." It is not to be forgotten that both *cnemolordosis* and *cnemoscoliosis* are diseases that are common to the human family, and are liable to attack any one of the races. This fact is well known to all physicians of any standing, white or black.

#### THE SCAPULA AND THE CLAVICLE.

These are two very important bones of the body. Their location and utility are common to the human family, and the Hamites are human beings; therefore, they are common to them. These bones present no peculiarities in the Hametic race that are not common to all other races, and why should they?

#### THE HUMERUS, THE ULNA, AND THE RADIUS.

The arm and the forearm are the same in size, mechanism and intrinsic value in all races, at least on general principles. The bones of the hand, that subtle *organ*, and extremely delicate instrument and agent in

exquisite productions of the mind, consist of the sea-phoides, lunare, cunieforn, pesiform, trapezium, trapezoides magnum, and the unciform, the five metacarpal bones, the first, second and third rows of the phalanges and the first and last phalanx of the thumb. This little instrument of wonder and mighty power is connected with the ulna and radius by means of articulation, muscles, tendons and ligaments which add beauty and strength thereto, and is common to the Adamic race.

THE MUSCULAR SYSTEM.

"A muscle is a bundle of fleshy and sometimes tendonous fibres. The fleshy fibres compose the body of the muscle, and the tendonous fibres of the extremities. Some muscles are long and round; some plain and circular; some have *spiral* and some have *straight* fibres." This character of muscles is found in all human beings. It is the muscles that constitute the fleshy part of the human body and give it that varied and graceful form so often observed and greatly admired. Aside from the beauty they impart they perform the office of *motion*. God has so arranged them that the most perfect principles of mechanism might be carried to perfection in the interest of mankind, as is seen in the various motions they are capable of producing at one and the same time. The above is, of course, common to the Hametic race.



## THE HEART AND ITS FUNCTIONS.

The heart, a conical-shaped and hollow muscular organ, consists of four distinct cavities. Two are large and are styled *ventricles*, and two are small and bear the name of *auricles*. The office of the ventricles is to send out the blood to the arteries; the office of the auricles is to receive it from the veins. The *Pericardium* is a membranous sac containing a quantity of water, or lymph, in which this great organ, the heart, is situated. This water, or lymph, lubricates the heart while in its several motions. The heart is the great reservoir of the blood. By contraction of its muscles the blood is forced from the right ventricle into the lungs, through the pulmonary arteries, which, like all the other arteries, are furnished with valves that play easily forward but do not allow the blood to return toward the heart. The blood, after circulating through the lungs and having there been re-oxygenated by means of its contact with air, imbibing a sufficient amount of oxygen, returns into the left auricle of the heart by way of the pulmonary veins. At the same moment the left ventricle forces the blood into the *aorta*, a large artery whose branches supply the head and arms. Another branch of the *aorta* extends along the inside of the backbone and sends off numerous minor branches to the bowels and inferior extremities. After passing through the remotest parts of the body the arteries are converted into veins, which

on their return to the heart, unite gradually into larger branches until the whole terminates into one great vein, styled the *vena cava*, which empties itself into the right auricle of the heart, thus completing a wonderful circulation. The right ventricle and left ventricle of the heart each contain about one ounce or two tablespoonfuls of blood. Every hour the heart contracts 4,000 times and through it passes 250 pounds of blood in the same time. And if the amount of blood in the human body be estimated at an average of twenty-five pounds it will be seen that the whole mass of blood goes through the heart and the thousands of branches of the veins and arteries fourteen times an hour, or about once in four or eight minutes. If we could behold the rapid movements going on incessantly within we would be overcome with astonishment, and even terror. The arteries through which the blood flows ramify the entire body like the branches and roots of a tree; running through the substance of the bones and the entire frame until they become wholly invisible. In the parts where the arteries become invisible, the veins take their rise, and, also, are imperceptible in their beginning.

I am prepared to prove that there is no essential difference in this organ in the races of men. Its operations and the results thereof are incontestably one and the same in both black and white, as all fair-minded anatomists and physiologists attest.

## DIGESTION.

The stomach, a membranous and muscular bag, having two orifices, performs this wonderful process. By one of these orifices it communicates with the œsophagus, by the other with the bowels.

The food, after having been moistened by saliva, is carried to the stomach by means of the œsophagus and the peristaltic motion of the gullet, where it is further diluted by the juices of the stomach, which have the power of dissolving every kind of both animal and vegetable substance. The *lymphatic* and *lacteal* vessels absorb part of it and carry it into the circulatory system, where it is converted into blood for the supplying that particular kind of nourishment which the continual waste of our bodies demands. It is useless for me to say that organ, in shape, office and value, is common to the Hamites.

## RESPIRATION.

The organs of respiration are the *lungs*. These organs are divided into five lobes; three on the right and two on the left of the thorax.

Infinite ramifications of the trachea, which after gradually becoming more and more minute, terminate in vesicles, having free communication one with another, compose chiefly the substance of the lungs. At *each inspiration* these pipes and cells are filled with



air, which is again exhaled by expiration. Now, it is easily seen that in this way or manner a circulation of air, which is always necessary to the existence of the human family, and, indeed, to all other animals, is constantly kept up from start to finish, or while life lasts. The air vesicles of that important organ, the lungs, find an opening into the trachea or windpipe, and of course by this medium of communication the external atmosphere is inhaled as well as exhaled, under what is commonly called the principle of exhalation and inhalation. How wonderful is the external structure of this great vital organ, being lined or covered by means of a transparent filament or membrane, which, when estimated, is found to be in thickness only the thousandth part of an inch; and yet the surface thereof, according to its various convolutions, is said to be by measurement at least fifteen square feet, which is by scientific calculation equal to the area of the external surface of the body. Under microscopic investigations innumerable veins and arteries are found on this very extensive organ well distributed; some of them are finer than hairs and constitute the capillaries of this little world of wonder; and to the most careful observer it is plainly to be seen that these minute vessels of blood of the animal system are successively carried on or propelled by a most curious and yet admirable mechanism in the hands of a Divinity that shapes our destiny. Science has correctly ascertained and beautifully demon-

strated that on an average about two hundred and eighty cubic inches, or about five English quarts, of air are contained in the lungs, and of this, at each inspiration about forty cubic inches are received therein, and the same are discharged therefrom at each expiration. Taking as a basis twenty respirations a minute, it will follow that in one minute we would necessarily inhale eight-hundred cubic inches; in an hour forty-eight thousand, and in a day one million one hundred and fifty-two thousand cubic inches. This very prodigious quantity would fill seventy-seven wine hogsheads, and if weighed would amount to fifty-three pounds Troy weight. Blood-making is a beautiful process, which can only be fully appreciated by individuals who have made the study of physiology a specialty, thereby falling into possession of this kind of information. A vast body of air is daily brought into contact with the mass of blood and communicates to it its vivifying influence by means of the principle by which blood is re-oxygenated, and, therefore, it can be seen that it is of the utmost importance to health that the air that we breathe so constantly and so considerably should be pure and uncontaminated with noxious effluvia.

The above organ and its life-giving functions belong to all races of men.

## CHAPTER IV.

### ON THE MENTAL CAPACITY OF THE HAMETIC RACE, AS COMPARED WITH OTHER RACES.

I have waded through the archives of dusty records in search of what has gone before in other chapters of this book, that certain information might be had and given to the race as a defence of their ethnological status or relation to other races. How well I have triumphed is for the reader to determine. I shall now take up the human brain and its divisions for consideration.

The brain is divided thus: *Cerebrum*, *Cerebellum* and *Medulla Oblongata*, etc. This important organ averages in weight three pounds in the male and from four to five ounces less in the female. Under the microscope it is the same in general composition in all races of men, as it will hereinafter appear in this chapter.

#### THE MEDULLA OBLONGATA.

If I were asked what is meant by the term *Medulla Oblongata*, my answer would be, the cranial prolongation of the spinal cord. This organ is divided "into anterior pyramids, or corpora pyramidalia; olivary bodies, or corpora olivaria; restiform bodies, or corpora restiformia—otherwise called *processus a cerebello*—and *medullum oblongatum*, and the posterior pyramids, or corpora



pyramidalia posteriora. The vesicular, or gray matter, is principally aggregated in three pairs of ganglionic centres, of which the anterior forms the nucleus of the olivary body, the lateral of the restiform, and the posterior of the posterior pyramidal.

“The anterior pyramids consist of a fibrous structure, and establish a communication between the ‘motor tract’ of the crura cerebri, and the anterior and antero-lateral columns of the spinal cord of the fibres decussate, and dipping down connect with the middle or lateral columns. Those which do not decussate, dip downward on the same side to the corresponding anterior column. The olivary bodies are composed of fibrous strands, enclosing a gray nucleus on either side. The upward continuation of the former divides, while passing through the pons varolii, into bands, one of which proceeds up and forward, as part of the ‘motor tract’ of the crus cerebri, whilst the other proceeds upward and backwards to reach the corpora quadrigemina. The olivary columns are continuous inferiorly with the anterior columns of the spinal cord, to which the first and second cervical nerves are attached. In its centre is the *corpus dentatum*—a gray body, from which anteriorly a portion of the roots of the hypoglossal or motor nerve of the tongue issues; posteriorly, a portion of the glossopharyngeal, or one of the sensory nerves of that organ, terminates. The restiform bodies are also composed of fibrous strands, inclosing a gray nucleus. The

fibrous strands pass up to the crura cerebelli, and below are continuous, chiefly with the posterior columns of the spinal cord, and a slight connection with the middle columns. A band of 'arciform fibres,' according to Solly, connect the cerebellar columns with the cord. The gray nucleus is the ganglionic centre of the pneumogastric, and part of the roots of the glossopharyngeal. The posterior pyramids are scarcely distinguishable from the restiform bodies; they, however, establish a communication between the sensory tract of the crura cerebri and the posterior columns of the lateral columns of the spinal cord. The gray nuclei placed beneath the fourth ventricle, is considered as the auditory ganglia."

The prominent properties of the medulla oblongata "are chiefly marked by its influence in respiration and deglutition, though it possesses the general characteristics of the spinal cord. The reflex action is prominently conspicuous in it. It may be considered both as a medium of communication between those parts within the cranium and the spinal cord, and also as an independent nervous centre of reflex action.

The structure of the pons varolii is composed principally of transverse fibres, connecting the two hemispheres of the cerebellum, and also numerous longitudinal interlacing fibres, which connect it with the cerebellum. It forms the necessary connections, to conclude: 1st, by which the cerebrum is connected with the tracts of the medulla oblongata, except the restiform and lateral; 2d, by which the cerebellum is connected with

these two tracts; 3d, by which the two hemispheres are united; and, if we include the *fonteculus* as part of the pons varolii, the fibres by which the anterior pyramidal and restiform tracts of the medulla oblongata are connected with each other." The function attributed to the pons varolii is "that of conducting impressions in continuation from the medulla oblongata to the cerebrum and cerebellum, and of a nervous centre; as probably it may be regarded as the lowest position of the encephalon, where the mind may have sensations of impressions, or exercise the will when the *rest* of the brain is removed."

On careful examination it will be plainly seen that there is no essential difference in the medulla oblongata and its concomitants between the five races of men. This statement is fully attested by comparative anatomy, as all able anatomists will say or confirm.

#### THE CEREBELLUM.

The *cerebellum* is divided into two halves, and each half consists "of the fibres combined in the crus cerebelli: 1st, Of those from the restiform tracts of the medulla oblongata. 2d, The commissural fibres, together with those going outwards from the lateral tracts of the medulla oblongata. 3d, Interchanging fibres, between the cerebellum and cerebrum. In the prolongation of the crus cerebelli, where these fasciculi are combined, we have a mass of gray matter, *corpus dentatum*, which sends off lamellæ."



The apparent functions of the cerebellum "were formerly supposed, very generally, to be the peculiar organ of sexual desire; experiments, however, now appear to indicate this a fallacy to a great degree. The more general opinion is that it presides over the harmonization and regulation of muscular movements, especially the voluntary."

In this organ, as in the medulla oblongata, there is no perceptible difference in it so far as the races are concerned. Its composition and functions in one race are the same in the five races, as the science of anatomy proves.

#### CEREBRUM.

The cerebrum in its structure "is peculiar in having its vesicular substance exteriorly, by which a larger surface is exposed, affording on one side a surface for the free supply of blood, and to give it proper functional activity, and on the other to give it a more ready communication with the fibres by which its influence is to be propagated. This, in higher cerebral structure, is still further shown by the plication of the vesicular matter in convolutions. The medullary matter presents three different sets of fibres. 1st, The radiating fibres connecting the vesicular matter of the cortical substance of the hemispheres with the thalami optici. 2d, The radiating fibres connecting the vesicular matter of the cortical substance of the hemispheres with the corpora striata. 3d, The commissural fibres, be-

tween the two hemispheres and different parts of the vesicular substance of the same side."

"The functions of the *cerebral hemispheres* are those organs by which the mind: *First*, perceives those clear and more impressive sensations which it can retain and judge according to; *second*, performs those acts of will, each of which requires a deliberate, however quick determination; *third*, retains impressions of sensible things, and reproduces them in subjective sensations and ideas; *fourth*, manifests itself in its higher and peculiarly human emotions and feelings, and in its faculties of judgment, understanding, memory, reflection, induction, and imagination, and others of the like class."

"The evidences that the cerebral hemispheres are, in the sense and degree indicated above, the organs of the mind are chiefly these: *First*, That any severe injury of them, such as general concussion, or sudden pressure by apoplexy, may instantly deprive a man of all power of manifesting externally any mental faculty. *Second*, That in the same general proportion as the higher mental faculties are developed in the vertebrate animals, and in man at different ages, the more is the size of the cerebral hemispheres developed in comparison with the rest of the cerebro-spinal system. *Third*, That no other part of the nervous system bears a corresponding proportion to the development of the mental faculties. *Fourth*, That congenital and other moral defects of the cerebral hemispheres are, in general,

accompanied with corresponding deficiency in the range or power of the intellectual faculties and the higher instincts."—*Dr. Kirke's Hand-Book of Physiology.*

You will perceive by this presentation of facts that the cerebrum "has been proved to be not essential to life, but presides over intellectual development; and that to the convolutions we are mostly indebted for a greater or less amount of intellectual vigor."

In giving the "entire weight of the encephalon, I would say, in adult male, from 40 to 60 ounces, in the female from 36 to 50 ounces. 'The maximum of healthy brain is about 84 ounces, and the minimum 31 ounces. In idiocy it has been as low as 21 ounces.' It is a well known fact that "a certain amount of regulated pressure upon the walls of the blood-vessels of the brain is necessary for the brain to perform its offices correctly; as the supply of blood is more or less according to functional activity, etc. We have, for the purpose of keeping up a constant, equal pressure, a fluid secreted underneath the arachnoid membrane, averaging two ounces, wherever the pia mater exists, the withdrawal of which in living animals produces great disturbance in the cerebral functions. It, however, is capable of being speedily regenerated."

\* "The comparative amount of the cerebral hemispheres is four times that of all the rest of the cranio-spinal mass, and eight times that of the cerebellum."

The following "are included under the designation of encephalic ganglia: The corpora quadrigemina,



optic thalami, corpora striata." Here I present you the functions of each of these: "That of the tubercular quadrigemina, as the principal nervous centres for the sense of sight. The optic thalami probably participate in the visual function of preceding, but they appear chiefly connected with *common sensation*. The corpora striata appear to preside over the *motor function*."

In speaking of the "other ganglia, I would say it is situated at the base of the brain and in direct connection with the nerves of sensation. With functions peculiar to themselves we have anteriorly the olfactive ganglia, with the bulbous expansions of the olfactory nerve. The auditory ganglia being on each side of the fourth ventricle, not distinctly marked, the ganglia of the *sense of touch*, probably existing on the posterior roots of the spinal nerves, and of the fifth pair. The gustatory ganglion, considered to be the nucleus of the glossopharyngeal nerve, and to which a portion of the sensory root of the fifth pair may be traced, is imbedded in the medulla oblongata."

The above shows no distinction in the races. What is common to one man or person, seems to be the general make-up of the human family. No arguments to the contrary can set aside these eternal principles.

THE WEIGHTS AND MEASUREMENTS OF HAMITE AND  
JAPHITE CRANIUMS.

I will now call attention to the measurements of *Hamites'* and *Europeans'* skulls by Professor Semmer-

ing as recorded in his essay. The object of the work was comparison. He says:

"1. I found the length of a cord passed from the root of the nose over the middle of the os frontis and along the sagittal suture to the middle of the posterior margin of the os occipitis to be less in the Negro than in the European. The verticle arch is, therefore, smaller. In selecting the specimens to be compared, care was taken that the bones of the face were of equal length.

"2. The circumference of the Negro skull, ascertained by a cord passing horizontally over the eyebrows, and the upper margin of the os temporum, is considerably less.

"3. Neither the largest diameter of the skull, from the os frontis to the os occipitis, nor any smaller diameter, from one os parietal, or os temporum, to the other, attain the size they possess in Europeans.

"4, 5, 6, 7. The principal bones which form the cavity of the cranium are, as has been shown, collectively smaller. The os frontis, ossa parietalia, os occipitis, and os sphenoides appear smaller, although the ossa petrosa and the ossa ethmoides seem larger.

"8. These bones possess a hard, compact, and brittle texture like those of quadrupeds.

"9. It must, however, be allowed that the cavity of the Negro's skull" (*mark his language*) "somewhat exceeds in height that of the European."

## IN A NEGRO, AGED 20.

|                                   | <i>In.</i> | <i>Line.</i> |
|-----------------------------------|------------|--------------|
| Longitudinal diameter.....        | 6          | 11           |
| Largest transverse, diameter..... | 4          | 10           |

## NEGRO, AGED 14.

|                            |   |   |
|----------------------------|---|---|
| Longitudinal diameter..... | 6 | 7 |
| Transverse diameter.....   | 4 | 9 |

The Professor's hypothesis does not work, as you will learn farther on.

"It was *Daubentum*, it is said, who 'first established the position that in quadrupeds the foramen ovale is placed behind the centre of gravity in the base of the skull, whilst in man this opening occupies the centre; a fact fatal to their hypothesis, who conceive the human race destined to crawl on all fours. In children the condyloid processes of the occipitis are situated more anteriorly than in adults. In the Ourang-Outang, and the rest of the simiæ the foramen is placed behind the centre."

It is evident that the Hamite as a man, belonging to the human race, does not form an exception to the general principles enunciated by *Daubentum*.

The size of brain in two male Negroes, aged respectively fourteen years and twenty years: In the former the brain weighed (Cassel's silver weight) "two pounds ten ounces and three-eighths;" that of the latter, who was not perfectly grown, "weighed two pounds thirteen ounces and one-quarter, viz., the cerebrum, two pounds seven ounces one-eighth, and the cerebellum



six ounces one-eighth ; a weight which the encephalon does not always attain in Europeans, for "I," says Soemmering, "have dissected adults whose brain weighed only two pounds five ounces and seven-eighths. The last mentioned Negro was, however, uncommonly handsome, tall and robust."

In speaking of "the nerves on the base of the brain," our quoted author says, "a comparison with those of Europeans, under like conditions, appear somewhat thicker." This difference, which is most striking in the olfactory, optic and fifth pairs, might be presumed from analogy. For, if the eye, ear and organ of smell be larger, as has been stated, we must expect that the nerves which supply these organs will have a correspondent magnitude.

#### THE SENSORIUM, OR NERVOUS SYSTEM.

Generally speaking, the nerves are considered the instruments of sensation. These are soft, white cords emerging from the brain and spinal marrow and originally coming forth in pairs. Ten pairs emanate from the medulla oblongata and are distributed to all parts of the neck and head; thirty pairs from the spinal cord, passing through the vertebræ to all the other parts of the body; the whole number being forty. The ramifications of these nerves are infinitely intricate, various and minute, and are astonishing in their distribution upon the heart, lungs, blood vessels, bowels and mus-

cles; their place of termination is the skin or the outer corticle covering of the body. These wonderful cords are the mediums of communication of the sensory system from without inward and from within outward, their centre being the brain and its adjacent organs of sense. The information derived from them is styled *impressions*. The muscles are completely under their control and they (the nerves) receive their commands from the brain, and thus their obedience is manifested in the minutest motion of the animal economy. And it should not be forgotten that the sensory system is the common property of the human family. The Hamites are not generally afflicted with the disease known as hyponueria, which is common among the Japhites and the Shemites.

Mr. J. H. Guenebault, a French author, who makes quite an attack upon the natural history of the Hametic race, says that he (the Hamite) is "more disposed to sensual affections than to pure contemplations of the mind; the Negro has more feelings than thoughts; his intellect is not generally so extensive as that of the white man; his shape even bears some resemblance to the Ourang-Outang."

Dr. Tiedeman is admitted to be one of the ablest Professors in Germany, a country so rich in intellect, and in patient, laborious and profound investigators of scientific truth. His able paper contains the result of his examinations on the brain of the Hamite, compared *with that of the European and the Ourang-Outang*. We

will give such extracts from his valuable article as have an important bearing on the subject of our present inquiries. He says: "We shall first try to answer the following questions: 'Is there any important and essential difference between the structure of the brain of the Negro and that of the European?' And secondly, 'Has the brain of the Negro more resemblance to that of the Ourang-Outang than the brain of the European?'"

He continues: "I have taken materials for such a comparison from my researches on the brain and skull of man and lower animals, for which purpose I have consulted the most celebrated anatomical museums, both on the continent and in Great Britain." I will continue the quotation of the able anatomist in connection with another branch of this important subject farther on.

The first charge that is made by the author in question is: the Hamite is "more disposed to sensual affections than to pure contemplations of the mind." The Hamite's predisposition towards sensual affections certainly is not without rivals, and in a great number of cases, superiors, in the ranks of his unjust judges, not as individuals, but as an entire race, and the best of it, the civilized world knows it, and the Hamite is cognizant of it too.

The statement that the Hamite is not given to "pure contemplations of the mind" is foreign to all truths and in direct opposition to historical data. Such a statement *could only* be the production of a man of great



prejudice. The same author charges the Hamite with having "more feeling than thoughts." The following is a forcible reply to the above charge:

"*The Nerves.*—These are cord-like substances arising from the brain or spinal marrow, and distributing to every part of the system. They are of two kinds—one white and opaque in appearance, and presenting, under the microscope, a tubular or fibrous structure; and the other of a reddish-gray color, semi-transparent, and consisting of cells or vesicles filled with granular matter; these latter kind of nerves are but sparingly distributed in proportion to the former, and appear to form the apparatus by which the nervous force or energy is generated, to be conducted through the tubular substance to the points of action; we may shortly state, then, of these two kinds of nerves, that one gives feeling and the other motion; and of the whole nervous system of the human body, that it is composed of the brain and cranial nerves: the spinal cord, and the spinal nerves, and the sympathetic nerves." Of the structure of the brain we have already spoken in part. "Of the spinal cord or marrow, we may briefly say that it is composed of a whitish substance similar to that of the brain, and is covered with a sheath or membrane, which extends from the former organ through the length of the spinal column."

The sympathetic nerve consists of a series of these *ganglia or knots*, which extend down each side of the

spinal column, forming a kind of chain throughout its whole length, communicating to both the cranial and spinal nerves, and distributing branches to all the internal organs. These nerves, then, are undoubtedly the organs of feeling and sensation of every kind—through them the mind operates upon the body. The intelligent mind, whose seat is in the brain, *wills* that a certain action shall be performed, and instantly through the main channel of communication, the spinal cord, the message flies, branching off here and there, according to the direction in which the work is to be done, and setting in motion the muscles which perform it.

This *spinal column*, mentioned above, a very important structure of the human frame, consists of the following named bones: the *atlas, dentata, seventh cervical vertebra, twelfth dorsal vertebra, fifth lumbar vertebra, first piece of sacrum, last piece of sacrum, and coccyx*. It is scarcely necessary for me to say more, at this juncture, of the nervous system, and will conclude thus: Sensibility, as you have perceived, is an indispensable quality of the human mind; with our intellect we are able to perceive, know, reason and understand; with our will we choose or refuse; but with our *sensibility*, life or *activity* is manifested, and the race that is *abundantly* supplied with the quality in question, has a more hopeful future than those who are not. The Hamite is full of "thoughts," but for the lack of education, which is the *handmaid* of natural ability, he is not well nor beautifully

directed, nor is he fully developed. This fact is well known to all fair-minded physiologists. The same author claims that the Hamite's "intellect is not generally so extensive as that of the white man's." This statement is untrue, for it is a well known fact, wherever the two races have received the same amount of school education and fireside development and refinement, the results are the same. The Hamite's intellectual capacity, as I shall prove further on, is *remarkably* large, and as a matter of fact it is co-extensive with that of his brother in white. And again, the same author, with a peculiar *audacity*, declares that in "shape" the Negro "even bears some resemblance to the Ourang-Outang." This little game, however, died a *tragical* death at the hands of Professor Tiedeman's quotation above, and in what follows. This subject is discussed at great length in my first volume of "The Negro in Sacred History," etc., and therefore I shall not waste time with it in this history.

I now, according to promise, return to Professor Tiedeman's quotation, which is as follows: "We must first determine," he says, "the weight and dimensions of the brain of the European, then that of the Negro, and compare them together. Sœmmering was the first to show that the human brain, in comparison to the size and thickness of the nerves, is larger than that of any other animal, even the elephant and whale, both of *which have an absolutely larger brain than man.* Blu-



menbach's, Ebel's, Cuvier's, Trevirianus' and my own researches, have sufficiently corroborated this.

"It is also satisfactorily shown that the organization of the human brain is far superior to that of any other animal, not excepting those apes which have the closest resemblance to man. The weight of the brain of an adult European varies between three pounds two ounces and four pounds six ounces. The brain of men who have distinguished themselves by their great talent is often very large—the brain of the celebrated Cuvier weighed four pounds eleven ounces four drachms forty grains Troy weight—the brain of the celebrated surgeon Dupuytren weighed four pounds ten ounces Troy weight.

"The brain of men endowed with but feeble intellectual powers is, on the contrary, often very small, particularly in congenital idiotismus—the brain of an idiot fifty years old weighed only one pound eight ounces four drachms. The female brain is lighter than that of the male, it varies between two pounds eight ounces and three pounds eleven ounces. I never found a female brain that weighed four pounds.

#### WEIGHT OF THE BRAIN OF A NEGRO.

"Camper's assertion that the facial angle is smaller in the Negro than in the European has led many anatomists to the supposition that the Negro has a less quantity of brain than the European. The weight of

the brain of a large Negro was 49 ozs.; the general weight of the brain of a man is from 37 to 52 ozs. We can also prove, by measuring the cavity of the skull of Negroes and men of the Caucasian, Mongolian, American and Malayan races that the brain of the Negro is as large as that of the European and other nations.

REMARKS ON THE STATE AND CAPACITY OF THE CAVITY  
OF SKULLS.

"1st. I weighed the skull with and without the jaw-bone. 2d. I then filled the cavity of the skull with dry millet seed, through the foramen occipitale magnum, the skull was then weighed again, carefully filled. 3d. I then deducted the weight of the empty skull from that of the filled one, and so obtained the capacity of the cavum cranii.

"The following tables record the results obtained from a number of Negro, European, Mongolian, American and Malayan skulls weighed in this manner. I only weighed those skulls of whose authenticity I was convinced.

"I made use of the Apothecary or Troy weight—1 lb.=12 oz.; 1 oz.=8 drs; 1 dr.=60 grs."

He then proceeds to give us the results of his examination of the cavum cranii in 236 skulls. He measured 41 Negroes, 77 Caucasians, 24 Asiatics, 4 Egyptians, 20 Mongolians, 27 Americans and 43 Malayans." *I present a laconic form of the table in question:*

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| ETHIOPIAN RACE.                                  | Capacity<br>of the |     |     | Capacity<br>of the |     |     |
|--------------------------------------------------|--------------------|-----|-----|--------------------|-----|-----|
|                                                  | Cavum Cranii       |     |     | Cavum Cranii.      |     |     |
| <i>Male Skulls—</i>                              | Oz.                | Dr. | Gr. | Oz.                | Dr. | Gr. |
| Greatest Capacity.....                           | 54                 | 2   | 33  |                    |     |     |
| Least Capacity.....                              | 31                 | 5   | 15  |                    |     |     |
| Average of the Measurement of 38<br>Skulls ..... |                    |     |     | 37                 | 6   | 24  |
| <i>Female Skulls—</i>                            |                    |     |     |                    |     |     |
| Greatest Capacity.....                           | 31                 | 4   | 0   |                    |     |     |
| Smallest Capacity.....                           | 24                 | 7   | 39  |                    |     |     |
| Average of Three Skulls.....                     |                    |     |     | 29                 | 1   | 13  |
| CAUCASIAN RACE.                                  |                    |     |     |                    |     |     |
| <i>Male Skulls—77.</i>                           |                    |     |     |                    |     |     |
| Greatest Capacity.....                           | 77                 | 3   | 56  |                    |     |     |
| Lowest Capacity.....                             | 32                 | 6   | 0   |                    |     |     |
| Average of 77 Skulls.....                        |                    |     |     | 41                 | 2   | 30  |
| <i>Female Skulls—12.</i>                         |                    |     |     |                    |     |     |
| Greatest Capacity.....                           | 39                 | 5   | 30  |                    |     |     |
| Lowest Capacity.....                             | 30                 | 4   | 0   |                    |     |     |
| Average of 12 Skulls.....                        |                    |     |     | 35                 | 2   | 4   |
| ASIATIC NATIONS.                                 |                    |     |     |                    |     |     |
| Greatest Capacity.....                           | 41                 | 5   | 6   |                    |     |     |
| Lowest Capacity.....                             | 27                 | 6   | 30  |                    |     |     |
| Average of 24 Skulls.....                        |                    |     |     | 36                 | 0   | 36  |
| EGYPTIAN NATION.                                 |                    |     |     |                    |     |     |
| <i>Male Skulls—</i>                              |                    |     |     |                    |     |     |
| Greatest Capacity.....                           | 44                 | 6   | 11  |                    |     |     |
| Lowest Capacity.....                             | 35                 | 5   | 0   |                    |     |     |
| Average of 4 Skulls.....                         |                    |     |     | 40                 | 4   | 58  |
| MONGOLIAN RACE.                                  |                    |     |     |                    |     |     |
| <i>Male Skulls—</i>                              |                    |     |     |                    |     |     |
| Greatest Capacity.....                           | 49                 | 1   | 22  |                    |     |     |
| Least Capacity.....                              | 25                 | 0   | 18  |                    |     |     |
| Average of 18 Skulls.....                        |                    |     |     | 38                 | 7   | 5   |



| AMERICAN RACE.            | Capacity<br>of the<br>Cavum Cranii. |     |     | Capacity<br>of the<br>Cavum Cranii. |     |     |
|---------------------------|-------------------------------------|-----|-----|-------------------------------------|-----|-----|
|                           | Oz.                                 | Dr. | Gr. | Oz.                                 | Dr. | Gr. |
| <i>Male Skulls—</i>       |                                     |     |     |                                     |     |     |
| Greatest Capacity.....    | 59                                  | 0   | 0   |                                     |     |     |
| Least Capacity.....       | 26                                  | 0   | 18  |                                     |     |     |
| Average of 24 Skulls..... |                                     |     |     | 39                                  | 3   | 12  |
| MALAYAN RACE.             |                                     |     |     |                                     |     |     |
| <i>Male Skulls—</i>       |                                     |     |     |                                     |     |     |
| Greatest Capacity.....    | 49                                  | 1   | 45  |                                     |     |     |
| Least Capacity.....       | 30                                  | 5   | 0   |                                     |     |     |
| Average of 38 Skulls..... |                                     |     |     | 39                                  | 6   | 17  |

After these measurements, Prof. Tiedeman sums up the evidence in the following language:

"It is evident from the comparison of the cavum cranii of the Negro with that of the European, Mongolian, American and Malayan, that the cavity of the skull of the Negro, in general, is not smaller than that of the European and other human races." The result of Hamilton's researches is the same. I hope this will convince others that the opinion of many naturalists, such as Camper, Sœmmering, Cuvier, Lawrence and Virey, that the Negro has a smaller skull and brain than the European, is ill-founded, and entirely refuted by my researches. "The mistaken notion of these naturalists arose from the application of Camper's facial line and angle on a few skulls of Negroes living on the coasts, who, according to credible travelers, are the lowest and most demoralized of all Negro tribes."

## CHAPTER V.

### INTERESTING FACTS AND NOTED DIFFERENCES.

The reader will find that this chapter will afford quite an interesting field of information, and what is found therein should be put to practical use, as it relates to practical life.

Mungo Park, who traveled extensively in Africa, divides its inhabitants into three distinct races, viz.: "The Mandingoes, or Negroes, properly speaking; the *Fulahs*, or white Ethiopians, spoken of by Ptolemy and Pliny; they have not the crisped hair, thick lips, nor shining black color of the Mandingoes; finally the *Moors*, of Arabian extraction, who, by their features and shape, bear a striking resemblance to the Mulattoes of the colonies."

"Mankind, the head of the mammalia family, 'forms in the scale of being an insulated *order*, which contains no more than one genus and one species.' The differences that arise in the characteristics of the various tribes are caused by the food eaten, the influence of climate and disease; and these depend upon civilization, development and refinement. The points of difference in question 'relate to *stature* or *physiognomy*, or the *color* of the skin, or the nature of the *hair*, or, lastly, to the form of the *skull* or *cranium*.' 'A simple mode of life, abundance of nutritious food, and a salubrious atmos-

phere, give to all organic beings large and graceful forms.' 'Violent passions, the yoke of superstition, dull or cheerful occupations, habits of activity or indolence, stamp a permanent character on the physiognomy of whole nations.'"

The following quotation from Dr. Faulkner's work explains itself:

"As observed in a former portion of our remarks on the training of the young of both sexes, much of the success that is hoped for will, if ever obtained, be based mainly upon the foundation laid in childhood by their parents. And here we again advert to the grave responsibility which attaches to the latter respecting the education and the formation of the habits of their children. In this connection we have endeavored to point out with the utmost clearness the prominent rocks and quicksands upon which even children have been early wrecked; and in following up the question have shown that our remarks applied equally to the case of the youth or maiden who was verging towards the momentous though fascinating precincts of matrimony. We have intimated, also, that the condition of the wife during pregnancy, and the rule of her temper, influenced her offspring to an extraordinary extent. This latter is a fact of such tremendous importance that it ought to be engraven upon the heart of every young maiden, and upon that of every wife who is likely to become a *mother*; for it has been ascertained, beyond a shadow



of doubt, that the indulgence of angry passions, tempers or humors, during pregnancy, or while the child yet hangs to the breast, is almost invariably fraught with the direst consequences to the unsuspecting and helpless little stranger. Should any disquieting influences continue to disturb the young wife at such periods, the babe, whether born or unborn, carries in its physical structure, or in its mental, the terrible impress of the fact through life; so that not only must the embryo be conceived under circumstances the most desirable—whether mental, moral or physical—but be nursed in this atmosphere until it reaches that stage of maturity when it is to be born a child into this world. In fact, it is now thoroughly understood that at the moment of conception the frame of mind in which either parent may be, or the leading sentiment which pervades the mind of either—or, again, the physical condition of either—is sure to impress itself in these relations upon the mysterious entity which is yet to live and move and breathe; and such being the case, we shall lend further weight to our remarks on this vital topic by extracting the following important observations on the subject from a recent work of a well known physician:

“In France one person out of every thirteen hundred becomes subject to legal punishment. But of infants abandoned in the streets by their mothers, one out of every one hundred and fifty-eight reaches the State prison. With this view, eminent men have advised

that it would be better to let them all die. But this shows the importance of parental training. The parents should mould the character of their children, not only after they are born, but before. It is the taint in the blood, the mental and moral condition of the mother while the infant feeds on her milk. A case lately occurred where the mother became uncontrollably enraged at her husband. In half an hour she calmed down and put her infant to the breast, it fell into convulsions and died.'

" Other cases are given leading to the inference that, if within an hour or two of any violent mental emotion, the impregnating act follows, the offspring has the predominating trait through life. Nothing else so well accounts for the diversity of character among children of the same parents. The idea merits thoughtful consideration, that a temporary condition of the mind, of a very decided character, impresses itself on the offspring. That condition of mind may not be common to either parent, may not exist once in a year, but its existence gives the tinge—the hue—to the temperament and constitution. Aaron Burr's father was a clergyman, the son of a clergyman, and of irreproachable character; his mother the daughter of a clergyman, of mind and morals and social position nowhere excelled—seldom equalled. The youthful pair were brought up in all the innocence and purity of a model family of educated, elevated Christian principles. But impure thoughts

come to all at times—so do doubt and infidelity to the Christian faith. These may have existed at critical times during gestation in the mother, or previously, in the father; for the offspring was a compound of mental power and moral degradation—villainous, traitorous, unprincipled and impure.”

MANDINGOES.

In speaking of the Mandingoes, I would say, these people are not the same quality in complexion as the Yalofs; they extend over a great area of country—Bambara, Bambook and Woolly; they are thoroughly acquainted with the interior of Africa, and they have been exporting slaves for years. They have ruled the Bambookans for 793 years. They are Mahometans in religion. The Foulahs, who are sometimes called Peulys or Foleys, are widely diffused over Africa; they may be the ancient *Leucoethiopes*; again, they may also correspond to the fellahs or cultivators of Egypt. They are a people that will not, under any circumstances, submit to tyrannical government. They have quite a flexible mind.

MOORS.

In speaking of the Moors: These people belong to the empire of Morocco, and, be it remembered, this empire is composed of the remnant of the *great* African ancient monarchies. They “are a handsome race,



resembling in stature, physiognomy and hair the best formed nations of Europe and Western Asia, though darkened by the influence of climate. To this race belong the Berbers or Kabyls, and the other remains of the ancient Numidians and Getulæ." For further information, see my second volume of "The Negro in Sacred History," etc.

It is now clearly seen that the Hametic branch of the human family, whether in Africa or elsewhere, cuts a *grand* and important figure among the children of men, and that such is likely to continue for a countless number of years to come, the unjust charges of enemies to the contrary notwithstanding. The science of Ethnology, touching the Hamite, in the hands of his foes, has ever been against him. But since the road leading to this storehouse of great knowledge has been open to educated Hamites, they are prepared to refute every prejudicial charge against the ethnic and psychological conditions of the race. The Hamite who does not manfully defend his race, having all the means at his command to do so, is worse than Judas Iscariot—he is not worthy of the race he claims to represent. The Hamite who is ashamed of his race lacks but two things to atone for or wipe out his degradation—his coffin and his funeral. Let the epitaph of such a man, long before his death, be written thus :

"Here lies a foe to his race,  
Who lived and died in disgrace."

With an intrepid mind did I enter upon this little book, turning everything within my reach to good or profitable account. How well the task has been performed is for you to judge. In the midst of the living, though credulous present, *stirless* as a granite pillar of many cubits I stand dividing the dying and dead past from the prolific future of the Hamites. And were my voice in dynamic equal to all the voices of the human family, the chorus of my seraphic song would be the subject of this little book—The Black Man; or, The Natural History of the Hametic Race.



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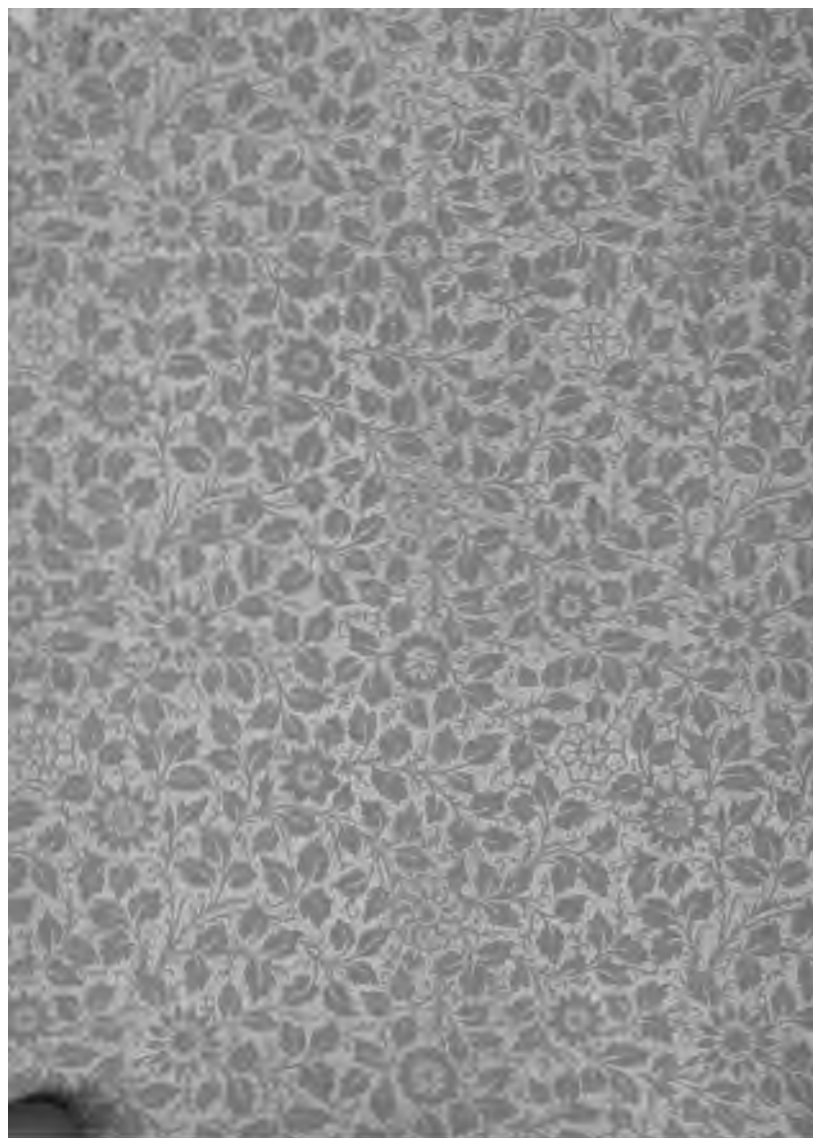
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